

The American Catholic Sociological Review

Durham, N. C.

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SOCIOLOGY IN CATHOLIC EDUCATION: PROSPECT FOR CAPITAL DEVELOPMENT*

A year ago my predecessor in office explained "that the function of a presidential address is to present a judgment about the status of our profession, particularly as it is exercised by sociologists who are Catholics, and a judgment about the status of sociology as it exists in those areas in which we are active."¹ Past presidents of the American Catholic Sociological Society have examined with this purpose several methodological, professional, or spiritual problems of central importance. Their addresses reveal a development in sociological thought among American Catholics, even during the brief period since the founding of the Society in 1938. They suggest, in particular, growing agreement on practical questions of professional participation which I should like to note in presenting some remarks on the bearing of current educational problems upon sociological scholarship and research.

The promotion of scholarship is the principal aim of this Society.² That we are banded together as Catholics is due in the first instance to our acknowledgment that the Church is necessary for the integrity of our work, both personally and professionally in the sense in which Newman applied this term to his idea of a university.³ It is due, moreover, to bonds which are derived from our common services in the teaching mission of the Church, the experience we have with a range of phenomena in the lives of Catholics which require sociological analysis, our awareness of Catholic tradition in social thought

* Presidential Address, Sixteenth Annual Convention of the American Catholic Sociological Society held at Loyola University, Chicago, December 28-30, 1954.

¹ Joseph P. Fitzpatrick, S.J., "Catholics and the Scientific Knowledge of Society," *ACSR*, XV (1954), 2.

² Article II of the Constitution reads, "The purpose of this society shall be to stimulate concerted study and research among Catholics working in the field of sociology; to create a sense of solidarity among Catholic sociologists; to present the sociological implications of Catholic thought; and to encourage its members to recognize their professional responsibilities as sociologists."

³ John Henry Cardinal Newman, *The Idea of a University Defined and Illustrated*, ed. Daniel M. O'Connell, S.J. (New York: America Press, 1941), p. 3.

and its relation to problems of the social sciences, and, not least, our desire to participate, humbly as befits scholars, in the intellectual apostolate of the present day. "The first apostolate, at the crossroads where we stand," wrote the late Cardinal Suhard, "is the Apostolate of Thought."⁴ His Holiness, Pope Pius XII has asked Catholic scholars, in the same vein, "are you not obliged indeed to establish yourselves at the very core of the intellectual movement of today, after the pattern of Christ, Who in all things was like to us, except for sin?"⁵

It is important to note the Church's corporate concern for scholarship as well as her affirmation of the individual scholar's duty to pursue truth for its own sake. Writing in 1891, Cardinal Mercier stated cogently a fundamental principle of strategy, if such it may be called:

To form, in greater numbers, men who will devote themselves to science *for itself*, without any aim that is professional or directly apologetic, men who will work at *first hand* in fashioning the materials of the edifice of science, and who will thus contribute to its gradual construction; and to create the resources which this work demands: such at the present day ought to be the twofold aim of the efforts of all who are solicitous for the prestige of the Church in the world and for the efficacy of its action on the souls of men.⁶

The apostolate envisioned in these words has in the social sciences hardly begun. This judgment has been the common theme of recent presidential addresses. The task which has been outlined is, to turn to an economic analogy, that of capital development. "Basic scientific research is scientific capital," it has been said.⁷ Encouragement may be found in a steady rise during the past two or three decades in the number of Catholics engaged in sociological research. This has been accomplished

⁴ Emmanuel Cardinal Suhard, "Growth or Decline?" in *The Church Today*, ed. Louis J. Putz, C.S.C., and Vincent J. Giese (Chicago: Fides Publishers, 1953), p. 139.

⁵ Letter to the Twenty-first World Congress of Pax Romana, in *Catholic Participation in the Intellectual Movements of Today* (Washington, D. C.: Catholic Commission for Intellectual and Cultural Affairs, 1952), p. 71, italics omitted.

Desiré Joseph Cardinal Mercier, "Rapport sur les Études supérieures de Philosophie," in Maurice De Wulf, *Scholasticism, Old and New* (London: Longmans, Green Co., 1910), p. 270.

⁷ Vannevar Bush, *Science — The Endless Frontier* (Washington, D. C.: Government Printing Office, 1945), p. 2.

largely through enlistment of increasing numbers of students in graduate studies. Published research indicates growth in the clarification of problems of method and of the relation of research to practical action, as well as in the realization of unique contributions which Catholics can make by the study of problems related to the life of the Church. The role of the American Catholic Sociological Society in this development has undoubtedly been greater than may be commonly thought. When this slow but visible progress is acknowledged, however, and when due allowance is made for the time inevitably required for scholarly advancement, it must be added at once that the current rate of Catholic investment in sociological scholarship is strikingly inadequate for present needs and opportunities.

Most disturbing is the seeming lack of a genuine corporate concern on the part of American Catholic agencies and institutions for the support of social research. This is undoubtedly due in part to the financial burdens which accompany Catholic responsibilities in elementary and secondary education and in social welfare. It may also be due to the failure of social scientists to interpret their needs properly or to develop with whatever resources are available programs of research which will attract wider support on the basis of their inherent promise. The problem in sociology is not really singular; about ten years ago Monsignor Cooper summarized the general situation in concrete terms as follows:

Our Catholic colleges and universities are gravely handicapped, as everyone knows, by meagerness of endowment and other funds, but many nevertheless find it possible to devote a considerable portion of their income to athletics, to showy grounds and buildings, to marble and towers when marble and towers could be dispensed with. If even ten percent of the budget devoted to such expenditures had been in the last two decades consistently allotted to the zero or near-zero budget for research and technical publication, our academic status as well as our Catholic participation in American scholarship would today be far nearer to what it should be. Again, we have a relatively large output of popular works in the fields of the natural sciences, the social sciences and the humanities. Popularization of course has its place. But could not some of the energy put into popularization be directed, and with profit, to more technical production? *

* John M. Cooper, "Catholics and Scientific Research, *Commonweal*, XLII (1945), 149.

As far as sociology in Catholic institutions is concerned, the progress to which allusion has been made has been mostly the work of dedicated individuals singly pursuing their separate projects, usually while carrying full teaching loads. There has been little explicit provision for research activity, either through reduction of teaching duties, subsidization of projects, provision of research fellowships, organization of research institutes, or other appropriate means. If it is argued that these developments must await the availability of suitably prepared personnel, there is left unexplained the fact that, apart from some apparently systematic attempts to train members within one or the other religious community, little sustained effort is being made by Catholic institutions to recruit, train, and support promising sociologists. This is all the more striking because of the significance which the discipline is presumed to have for the diagnosis of modern social problems.

In justice, the history of modern sociology, beginning with its birth in Comtian positivism, must be taken into account. Academic respectability has been difficult to achieve in view of these positivist origins, the armchair speculations of the first and the piecemeal investigations of later sociologists, and the lack of continuity between generations of theorists. The writer of a recent UNESCO report mentions a sweeping judgment listing among the peculiar shortcomings of American-trained sociologists "a lack of ability for theoretical analysis, weakness of historical and philosophical background, ignorance of large scale contemporary societies other than the United States, and an insufficient knowledge of law, politics and economics."⁹ A distrust of sociology on these counts can be understood, especially in institutions holding in high regard philosophical and classical disciplines elsewhere struggling for survival. Perhaps it would have been asking too much to have expected early and substantial investments of Catholic effort in the patient sifting and testing of research findings necessary for the selection of valid propositions to be incorporated into systematic theory.

Such a course would have been imposed by a policy of presence in the intellectual world. Sociology became a vehicle of naturalism and secularism partly because of the disdain and neglect of critics who preferred their own academic retreats while the edifice of the science was being built without them.

⁹ Henry W. Ehrman (ed.), *The Teaching of the Social Sciences in the United States* (Paris: UNESCO, 1954), p. 99.

It would have been better, at least, in this respect, to have followed Le Play, who, though he held in his extreme traditionalism that scientific explanations were required only because men had forgotten eternal truths, determined that if "a social science was necessary for the cure of the ill" it "should be founded not upon an *a priori* conception but upon systematically observed facts and upon an inductive method."¹⁰ Far from this was the confusion about both the nature and use of sociology evident, for example, in the occasional designation by the term of matter properly within the scope of the science of ethics. There persist today misunderstandings too familiar and numerous to be detailed concerning the character of sociology and the contributions, actual and potential, rightly to be expected from sociological research.

Curiously enough, suspicions about the claims of sociology and the scarcity of Catholics contributing research in the field did not prevent Catholic colleges and universities from increasing their course offerings at a rapid rate, after a beginning only somewhat later than that made in other American institutions. Bernard, in comparing instruction in 1909 and 1940-44, termed the expansion under Catholic auspices during the intervening period "one of the outstanding trends in the teaching of sociology."¹¹ Student demands and competitive conditions undoubtedly served to stimulate this growth. Important, also, especially after the publication of *Quadragesimo anno*, was the desire to inculcate papal teaching on social problems, since the term sociology was often used in a broad sense.

Several disadvantages were virtually inherent in this rapid rise in popularity. These were accentuated by the introduction of sociology as a collegiate subject during the period marked by the elective system and rising college enrollments, both of which affected Catholic institutions. Ill-defined as a field, taught by persons of widely varying interests and standards of competence, and often known as a refuge for less able students arriving at college in increasing numbers, sociology was not a very attractive scholarly enterprise. Moreover, in view of the relative lack of well-prepared Catholics in the field, the energies

¹⁰ *Les ouvriers européens*, I (2nd ed.; Paris: 1879), trans. Samuel Dupertuis, in Carle C. Zimmerman and Merle E. Frampton, *Family and Society: A Study of the Sociology of Reconstruction* (New York: D. Van Nostrand Co., 1935), p. 366.

¹¹ L. L. Bernard, "The Teaching of Sociology in the United States in the Last Fifty Years," *American Journal of Sociology*, L (1944-45), 542.

of those at hand were usually devoted to teaching and to social movements rather than research. It is impossible to avoid the conclusion that, while research suffered by neglect, teaching and social leadership were impoverished by lack of association with research.

This retrospective view has definite relevance to certain factors in the present situation, particularly in evaluating potential effects of the impending increases in college enrollments. The national estimates are well-established. One based upon a moderate assumption as to trends in college attendance has been stated as follows:

If the trend of increasing proportional attendance continues at the rate of approximately one percent a year until 1962, following the pattern established over the last twenty years, and remains at that level, we shall have enrolled in our colleges and universities by 1970 approximately five and one-half million students. This is more than twice the number ever enrolled in our colleges and universities at any one time.¹²

Even without an attempt to predict the extent to which Catholic institutions will share in this trend, it is safe to conclude that they will require substantial increases in teaching personnel. In general, the number of graduate students now preparing for academic positions is far short of anticipated demands. Educators freely acknowledge the threat of declining standards. The burdens of teaching will probably further affect adversely the prosecution of research. There is, in short, the prospect of a new application to immediate needs of talent and support which might otherwise be invested in scholarship.

Urgent problems of educational strategy thus press themselves upon us. The interpretation I have given is oversimplified, selective, sketchy. Studies in the sociology of American Catholic education would provide surer knowledge and insights pertinent to the issues presented. It seems clear that the academic history of sociology only reflects the larger far-reaching conflict between the qualitative demands of scholarship and the popular demand for education at the collegiate and even at the graduate level as an instrument of social mobility. Catholic institutions are uniquely involved as, concomitantly with increases

¹² Ronald B. Thompson, *The Impending Tidal Wave of Students* (Washington, D. C.: American Association of Collegiate Registrars and Admissions Officers, 1954), p. 24.

in the population of college age, increasing proportions of the Catholic population may be expected to attempt upward mobility, so that demands for the allocation of limited resources will become ever more diverse. A commensurate growth in appreciation of research scholarship is not likely. The issues presented, obviously, are not only complex but involve values which are quite firmly structured in American society.

This much can be said as a basis for several practical suggestions: decisions on present and future problems must be made to a greater extent than in the past with awareness that scholarship has a first claim on protection and continuous investment. The analogy of scholarship and capital is a useful one. It suggests that inadequate attention to fundamental research reduces dividends, that concern for applications — which are the dividends of science — is self-defeating unless there is a steadily accumulating deposit of tested theoretical knowledge upon which they can be based. The work of development is the scholarly vocation. Upon this work depend in turn the ultimate success of teaching endeavor and the attainment of professional standing. No substitutes or shortcuts are possible.

The larger issues of educational policy may be to a great extent beyond our power of decision. As teachers of sociology in colleges and graduate schools, however, we bear the major share of responsibility for training the next generation of Catholic sociologists. The appropriate use of the teaching role for the development of scholarship is our proper concern. This is an investment in capital goods which is within our means. I propose, therefore, to raise several questions concerning the relationship of present programs of instruction to the objective of scholarly development in sociology.

Graduate schools bear immediate responsibility both for professional training in standards of scholarship and methods of research and for preparation of college teachers. A few years ago Elbridge Sibley studied for the Social Science Research Council the problems of recruitment, selection, and training of social scientists. He discovered, somewhat to the surprise of both himself and others, that the central problem was not, as he had supposed, the recruitment of superior students, since graduate departments in social sciences appeared to be receiving a reasonable share of these but were not turning out a comparable proportion of superior social scientists. His general conclusion is probably still applicable:

There is indeed need for more liberal financial support of the social sciences, but it is not safe to assume that the simple expedient of investing larger sums in subsidies to students of social science would automatically yield proportionate returns in the advancement of social science. Nor does it appear that the most immediately urgent problem of the social sciences is the recruitment of more students of superior ability. The first task is to improve the training offered.¹³

Specific suggestions for the improvement of graduate programs can best be made in terms of individual departments. On the basis of his national survey, Sibley proposed the general desirability of more rigorous admissions policies to reduce downward pressure on standards from mediocre or inferior students, then careful instruction in the basic principles and methods of social science with either concomitant or subsequent practical experience in research. Deficiencies in mathematical preparation are among others to be overcome.

Undoubtedly, most departments of sociology in the United States could attain higher standards than at present by consistent effort to achieve these objectives. Such effort might well entail a re-examination of present policies respecting the ratio between lectures and seminars in graduate courses, the individualized planning of student programs, training in statistics, language proficiency examinations, and dissertations. At the level of the Master's degree program, attempts should be made to halt the progressive debasement of the degree marked by abandonment of foreign language requirements and dissertations on the specious ground that they are not essential for so-called "teaching degrees." Parenthetically, it may be asked if teachers who have done no research themselves can have an adequate appreciation of the processes of scholarship. As Sibley's report suggests, where such appreciation is prerequisite to understanding teachers without research experience are likely to propagate errors.¹⁴

Attention to the improvement of training in research might lead to the development of greater theoretical sophistication than is now characteristic of many attempts at sociological analysis. Catholic colleges and universities, because of their systematic offerings in philosophy and theology, have unusual

¹³ *The Recruitment, Selection, and Training of Social Scientists* (New York: Social Science Research Council, 1948), p. ix.

¹⁴ *Ibid.*, pp. 103-4.

opportunities for interdisciplinary research and for study of the relations of sociology to philosophy and theology or to public policy. Such opportunities seem at present largely unutilized because they presuppose the development of sociological theory beyond its present state in most institutions.

To these opinions I would add a brief comment on the relation of college programs to the advancement of scholarship.¹⁵ Graduate study has always been regarded as preparation for professional activity and therefore necessarily specialized. Undergraduate scholarship, even in a chosen field of concentration, is properly directed toward general or liberal objectives rather than professional competence. It is in a relation of interdependence with the latter, however, and deserves mention in discussion of the present theme.

In the first place, it is obvious that college programs of high quality contribute importantly to success in graduate work. Those students whose liberal studies have stimulated in them creativity and capacity for self-direction begin specialized training with distinct advantages. Through the education of such students contributions to the development of sociological scholarship can be made by colleges which design courses and programs of concentration oriented toward theoretical objectives, toward growth in appreciation of sociological method and the common techniques of its application, and toward recognition of the relation of sociology to other fields of knowledge and action.¹⁶

These contributions depend in turn upon teachers whose competence and interest in research is proved by their own engagement in it. Granted that "to discover and to teach are distinct functions," as Newman argued,¹⁷ or even that teaching and research are in "essential conflict," as Hutchins has maintained,¹⁸ those whose primary interest is in teaching cannot

¹⁵ *Ibid.*, Chap. IV, provides a general exposition of the subject.

¹⁶ Cf. C. J. Nuesse, "The Seminar in Sociology," in Roy J. Deferrari (ed.), *Theology, Philosophy and History as Integrating Disciplines in the Catholic College of Liberal Arts* (Washington, D. C.: The Catholic University of America Press, 1953), pp. 304-311; also, Roy J. Deferrari (ed.), *The Social Sciences in Catholic College Programs* (Washington, D. C.: The Catholic University of America Press, 1954), *passim*.

¹⁷ "To discover and to teach are distinct functions; they are also distinct gifts, and are not commonly found united in the same person. He, too, who spends his day in dispensing his existing knowledge to all comers is unlikely to have either leisure or energy to acquire new" *Op. cit.*, p. 7.

¹⁸ "But there is an essential conflict between teaching and research. Education is synthetic and generalized. Research is analytical and de-

communicate the inner dynamism of the science taught unless they participate in its making. In the words of an anonymous educator, "an invitation to the adventure of learning must appear mildly fraudulent at least, unless those who issue it are themselves actually adventuring."¹⁹ This is the primary justification for research by college teachers. It is recognized by the best liberal arts colleges with effects evident in their graduates. A further justification, hardly less important in its bearing on the point of these remarks, is the kindling of interest in research careers among students who will learn more readily from the example than from the precepts of their teachers.²⁰

These are not new proposals. Scholarship is an old profession and the principles of development for its newest branches are probably not different essentially from those which have been proved in the history of the oldest. New times make new demands, however, and I hope that I have conveyed in these remarks a sense of the urgency of self-evaluation appropriate to what the present situation requires.

Higher education under the control of American Catholics, following a general but not the best American pattern, has been marked by disparity between investments in plant and organization and investments in scholarship. Various special problems have affected advancement in the field of sociology. Since, however, conservation and dissemination of knowledge are linked intrinsically with discovery or development, Catholic educational achievement in this and other fields is immediately dependent upon participation in research activity. The growth of such activity may be stimulated by the reconstruction of educational effort in sociology. This is one basic approach to the development of the scholarly capital.

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tailed. Education is becoming more generalized. Research is becoming more specialized." Robert Maynard Hutchins, *No Friendly Voice* (Chicago: University of Chicago Press, 1936), p. 175.

¹⁹Quoted by Elbridge Sibley, *Support for Independent Scholarship and Research* (New York: Social Science Research Council, 1951), p. 18. See also, Mark J. Fitzgerald, C.S.C., "The Nature and Role of Research in the Social Sciences in the Catholic Liberal Arts College" (Unpublished paper presented to the Educational Conference of the Priests of Holy Cross, Notre Dame, Indiana, June 29, 1954).

²⁰Robert N. Wilson, "The Undergraduate Social Scientist," *Social Science Research Council Items*, VIII (1954), 25-29, reviews characteristics of college juniors presumed to be interested in social science research careers on the basis of their entry into competition for undergraduate research stipends.

THE CONTENT OF PROTESTANT TENSIONS: PERSONAL EXPERIENCES AND "KNOWN FACTS"*

I

This paper makes no pretense of being anything approaching a definitive treatment of the subject of Catholic-Protestant tensions. It differs from earlier studies in this general area in its principal focus of interest. Kane,¹ it will be recalled, demonstrated that Catholic-Protestant tensions do exist and were evidenced in material found in leading Catholic and Protestant publications; and he then proceeded to analyze these in terms of variations over a period of time. Fahey² sought to discover to what extent such tensions were observable in opinions expressed by a selected segment of America's Protestant clergy. The present study deals with what is assumed to be a body of "tense Protestants" and seeks to describe the content of their tensions to the extent indicated by their relating of personal experiences or otherwise "known facts" concerning the Roman Catholic Church and Catholics — whether considered as individual members of the Church or as personifications of the Church and "all it implies."

The treatment is descriptive and frankly impressionistic, employing the broadest definitions of the two most critical terms involved. "Tensions" refers to any expression of adverse feeling toward or concerning Catholics or the Church. "Protestants," for the purposes of this paper, are all non-Catholics who give some indication of a positive rejection of the Roman

* Paper read at the Sixteenth Annual Convention of the American Catholic Sociological Society held at Loyola University, Chicago, December 28-30, 1954. This is a preliminary report on research conducted under a Social Science Research Council post-doctoral research training fellowship.

¹ John J. Kane, "Protestant-Catholic Tensions," *American Sociological Review*, October 1951, pp. 663-672. Dr. Kane's paper was first presented at the 12th Annual Convention of the American Catholic Sociological Society (1950) under the title, "Sociological Analysis of Growing Protestant-Catholic Tensions."

² Frank Fahey, "Some Protestant Opinions on Protestant-Catholic Tensions," unpublished paper presented at the 14th Annual Convention of the American Catholic Sociological Society (1952).

Catholic Church, whether as an institution or as a body of religious dogma and beliefs. "Catholic," of course, refers to the Roman Catholic Church, its organization, and its membership. This admittedly loose usage of the term, "Protestant," is made necessary by the fact that the sole source of data on which this report is based consisted of letters written by persons who, in most cases, did not make a point of stating their own religious preference or affiliation, if any.

These letters were spontaneous expressions of support and approval addressed to the author and publishers of a best-selling non-fictional treatment of the Roman Catholic Church in America and the "threat" it represents to the American form of government and democratic traditions. The publisher estimated the total number of letters received as somewhat in excess of four thousand; of these, less than fifty were written in opposition to the book. One hundred and eighty-three of these letters contained unmistakable evidence of some degree of tension and from these "significant quotes" were abstracted for this analysis.

There is no way of knowing to what extent the content of the letters was influenced or determined by the book. Some writers praised the author for his bravery and patriotism in exposing a situation of which they had long been aware; others wrote in terms of the surprise and shock produced by his revelations (not a few used the word, "terror"). The present writer's impression is that the widespread popularity and principal effect of the book is reflected in the statement made by a man who identified himself as a "doctor": "I have always been anti-Roman hierarchy and anti-Roman policy but I have never had many facts, as I have now that I have read your book." The tone of such contributions would indicate that Kane's hypothesis concerning the influence of the situational factor³ may require some modification, at least as far as the "tense Protestants" involved in this review are concerned. The present data suggest that these tensions are more of a continuing current and that the

³ "The hypothesis proposed here is that situational factors and their definitions by leaders and members of the respective groups cause shifts in their [Catholic-Protestant] relationships." Kane, "Protestant-Catholic Tensions," p. 663. Obviously, the present data do not contradict or disprove this hypothesis. They do, however, furnish rather clear evidence that *at least the extremes* of Protestant tensions concerning Catholics and Catholic influence do not depend upon situational factors and their definition, but represent a continuing undercurrent of suspicions, resentment, and fears which need not have situational support.

situational element enters in by offering points of specific focus for the generalized tensions and by providing occasions in which the expression of these tensions gains some "respectability."

In the preliminary organization of the data, certain provisional categories were arbitrarily established with the point in view of indicating the essential direction of the tension content. The categories thus developed are not exclusive, some items being included under two or more headings in the actual analysis. It was felt that this would not seriously jeopardize the results since the data do not lend themselves to numerical or statistical interpretation. A total of 695 items of tension content were drawn from the 183 letters selected for consideration. The majority of these fell into three principal categories: Value-charged Terms and Epithets; Stated Fears of Catholic Intentions and Influence; and Personal Experiences and "Known Facts" Concerning Catholics.⁴ It is entirely possible that further organization and interpretation of these data will result in a revision of these provisional categories. The present report, however, is limited to those items relating personal experiences or advancing "facts" known to the letter-writer and addressed to the author of the expose book "to contribute to your fund of information about the Roman Catholic Church in the United States" and, by so doing, to assist him in preparing future exposes.

II

It was no surprise to find frequent references to the role ascribed to the Church throughout the full scope of post-Reformation history. The "known facts" about what one writer termed "the vile past of the hierarchy" revealed three principal themes: persecution; totalitarianism; and the toleration (if not outright encouragement) of illiteracy and vice. The persecution theme was developed not only in references to the Inquisition, but also took into account more recent history in Italy, Spain, and Argentina. More detailed charges stated that the Church put to death 100,000 Protestants and martyrs by such means as the axe and burning at the stake. Occasional comparisons were made with current Communist practices, and at least one man declared that only Dachau and Belsen exceeded in horror the punishments practiced by Catholics for centuries. The second

⁴ Lesser categories were established for: Designated Catholic Objects of Tensions; Doctrinal Objections; Proposed Solutions [of "the Catholic Problem"]; and Personal Activities [Reported by the "Tense Protestants"].

theme, totalitarianism, referred to the Church's association with current and recent dictatorships.⁵ Franco, Peron, Salazar, Hitler, and Mussolini all received mention in connection with the Pope. Some writers regarded these totalitarians as agents of the Pope and the Church, but the customary reference merely stated the association and drew the conclusion (included in the "Fears" category) that the extension of Catholic influence would almost necessarily lead to the establishment of a totalitarian form of government in this country. Charges associating Catholic dominance with illiteracy and vice followed in part from the belief that the clergy and hierarchy place a positive value upon keeping the laity at an intellectual disadvantage. The allegedly inferior quality of parochial school education supported the confident assumption stated by several writers that full support of public education would be one means of freeing the "duped devotees" of the Church and making it possible for young Roman Catholics to hear both sides and thus avoid becoming new "victims of the hierarchy." In its printed letterhead, an organization called "The Protestant Embassy" brought this theme to its fullest expression:

The Roman Catholic Way-of-life has been tried for 1624 years. Every country which has permitted it by means of war and politics to become its national religion is today afflicted with disease, insanity, poverty, crime, gambling, illiteracy, and legalized female prostitution and is "On Relief" of Protestant United States.

These general charges are necessarily broad in their expression, but another group of "known facts" is more specific in focus, even though they frequently play upon the same themes. Thus, we learn of the inferior quality of parochial education, not in terms of the priests' desire to preserve their status by perpetuating the ignorance of the laity, but through the "factual" assertion that children in parochial schools do not read "a straight paragraph" because they are able to manage only three words at a time. Catholic influence in world affairs is brought down to specific cases by writers who advance the information that Catholics advocate "jamming Catholicism down the throats of the Northern Irish" and that the Pope "took Jeru-

⁵ In the present context, this theme does not involve the Church's own authoritarian structure as an evidence of totalitarianism. This did come in for frequent criticism, but such items were included in the category covering Doctrinal Objections.

saalem from the Jews" through the offices of the UN. Frequent criticism is made of the display of pomp, splendor and wealth in widely publicized ceremonies, and caustic references are made to the "bishops who live like kings" or to the Pope as "the Prince of Poverty who lives in a palace" and who "never sends one thin dime to suffering Catholic countries." Some of these latter "facts" are supported by personal recollections of contrasts observed between lavish churches and the intense poverty of the people in Mexico and Italy.

Other "known facts" concern more limited manifestations of Catholic influence. Catholic nurses exploit unfair advantages to attempt death-bed conversions of Protestant patients; Protestant patients in Catholic hospitals are denied visits from their own clergymen outside of regular visiting hours; Catholics are indifferent to the production of morons and imbeciles; Jesuits practice hypnosis; Catholics (and Jews) order their children to burn the New Testament. The more familiar "horrors" associated with Catholicism appear in these letters through references to the infamous "Knights of Columbus Oath"⁶ and crude references to sexual misbehavior on the part of the Catholic clergy and religious. Shades of "Maria Monk" are found in assertions that there are many insane nuns in convents and that nuns are required to travel in pairs to prevent their escape and informing on one another.

"Facts" specifically concerned with Catholic operations in the United States carry the essential note of insidious infiltration by what one correspondent terms "a political machine masquerading as a Church." A teacher-minister, prefacing his remarks with the assurance that "I do not want to appear hysterical," expanded upon the danger he saw in the

. . . spread of this old-world, foreign-dominated, totalitarian medievalism. Like a cancer its arms are stealthily, sometimes arrogantly, reaching into our Protestant homes, institutions, and government to drag us all down to the level of primitive magic and ignorant, helpless subservience to a ruthlessly priestly system. . . . In a short time our Protestant voices will be throttled by Catholic-made laws ruthlessly enforced by Catholic officials.

⁶ It is interesting to note that in replying to one correspondent who mentioned "the Bloody Oath," the publishers advised him that they and the author of the expose book considered the "oath" spurious and without foundation. However, like the "Protocols of Zion," the "oath" continues to receive widespread circulation and, apparently in some quarters at least, acceptance.

Pessimism marks statements that this force has already gained control of the country, that America can no longer boast of a free press or uncontrollable Congress. Successful Catholic opposition to the controversial federal aid-to-education bill was frequently cited as evidence of this shift of control. Other "proofs" claimed that the Democratic administrations advanced Catholics and that the clergy is behind Budenz and McCarthy. One man vaguely "recalls" an article in some Catholic magazine which openly stated that "the way to spiritual power is through political control."

Catholic infiltration is noted in the equally vital areas of economic and social affairs. The *Encyclopedia Britannica* has subjected itself to Catholic censorship; the secret conversion of Sulzberger and Adler is the real explanation of the *New York Times'* refusal to accept advertisements for the expose book. Mrs. Luce is a potent force through the influence she exerts upon the editor of *Time* magazine. *The Fighting 69th* is a Catholic-inspired propaganda film. The sinister influence of Catholic accumulation of wealth is seen in Hilton's large contributions to the Church (interpreted, of course, as the "price" for settling marital difficulties), in the "fact" that Catholic interests "also own the Texas Oil Corp. and the Coca Cola bottling works and are trying to get control, if they do not already have it, of the Metropolitan Life Insurance Company of New York," and in the suspicion that Myron Taylor's half-million dollar gift to Cornell University upon his return from Rome was "in reality propaganda money to further Catholic interests in their attempt to control America." (It is ironic to note that the Taylor gift was actually devoted to the building of an inter-faith chapel on the Cornell campus!) Finally, several writers pointed to the large number of prominent criminals and corrupt politicians bearing names indicating national extractions usually associated with a Catholic background. Whether the "fact" advanced was merely a suggestive "I wonder how much of this money went into the coffers of the Church" or the less gracious generalization that "the Irish and Catholic Dagoes are great murderers," the link between Catholics and public misbehavior was pointedly stressed.

In the area of more immediate personal experiences, it might be well to employ the expanding circle of association. Two men identified themselves as "Catholic" at the time of writing, but the tone of their enthusiasm for the expose book must bring

this into serious question.⁷ Eleven individuals identified themselves as former Catholics and offered their reasons for leaving the Church. These included resentment over being asked personal questions in confession, the unhappy memory of being mistreated by "a foreign mother" who gave the Church money that was needed at home, and intellectual maturation (i.e. leaving the Church when "old enough to think"). An interesting detail was furnished by an ex-Catholic who "never saw the Bible until I was 23 years old."

Catholic associations in the family setting furnished other experiences. These ranged from distraught parents who had sons courting Catholic girls or, as one woman put it, a daughter who was "under the spell" of a South American student. One woman was a "victim" of a mixed marriage; a man knew all about these "Catholic children of the devil" because his wife came from Dublin. Another man told of having his family taken from him following a priest's advice to his wife that "permanent separation is the best solution," and he enclosed photostats to prove this charge. Help was sought by a man to prevent his wife from becoming a Catholic, while the mother of a convert-nun warned sadly of "priests making efforts to get unselfish girls of the type they can use" to enter convents.⁸

Direct personal experiences with Catholic teachings and practices outside of the family setting were more varied. Registered nurses complained of having seen applications of the Catholic principles on medicine and objected to Protestant patronage of Catholic hospitals. Several writers wrote that they had first-hand experiences with Catholic schools, two specifying that they had attended Catholic colleges. The various instructions courses available to non-Catholics were tested by occasional writers and, while these empiricists were not converted, they did regard such material (as well as novels like *The Cardinal*) as constituting real dangers to weaker Protestant souls. Personal observations reported by missionaries in South America told of Indians being whipped, disinherited, or imprisoned for their convictions; an-

⁷ One was a prominent novelist who clearly took pride in the fact that his deviance "does not endear me to the clerical gentry." The other found the book "the most dynamic thing" he had ever read and pleaded, "*For heavens sake*, push the sales of that book all you can as it will do much to liberate many Catholics from Papal autocracy."

⁸ All was not tragic defeat, however; one woman gloated over the fact that she had married a Catholic, converted him, and could now take pride in a thoroughly Protestant family.

other man referred to his experiences with Catholic political power in Austria. Evidence of personal victimization at the hands of Catholics were cited by individuals who have "known the fury and hatred of Catholic fanatics"; who experienced disastrous reprisal for an innocent article published in a newspaper; whose place of business had been "terrorized by priests"; or who wrote a letter to a newspaper and saw proof of Catholic censorship in the fact that it was not published. A Protestant "Heritage Day" celebration was disrupted when the sound system was sabotaged ("Wonder who did it!!!") and an indignant writer told of the mysterious disappearance of a copy of the expose book with "all indications" pointing to a "once-a-week Irish maid!" Other individuals were scandalized by priests who "sold holy water from the tap and smoked big, fat cigars" or had been observed in other questionable or suspicious behavior (one writer reporting eight separate instances).

Personal observation of Catholic influence in the broader setting of the community is the final class of "experiences." The largest group of contributions reported difficulties encountered in attempts to purchase the expose book, to have it placed in the public library, or even to donate a number of copies for distribution by "spineless" Protestant organizations. Next in the order of frequency, were references to political pressures applied by Catholic forces in such issues as federal aid-to-education, the allocation of tax money for text books and bus transportation, and the birth control referendum in Massachusetts. One writer mourned the fact that the Protestant stronghold of New England had become a center of Catholic power, and this lament found parallels in letters which declared that Catholicism and the Democratic Party had ruined Jersey City or that the writer's home area was rapidly becoming French Catholic. More specific instances were cited by individuals who enclosed a newspaper report of the activities of a Minneapolis priest seeking to exclude Negroes from his parish territory; who told of the forced resignation of a school official who had dared oppose Catholic interests; or who protested such more subtle evidences of influence as the closing of public schools to celebrate Catholic holydays, participation by Catholic organizations in Community Chest revenues, or the willingness of an overly tolerant friend to eat fish on Friday when in the company of Catholics.

III

Even a cursory review of a limited phase of this research effort leads to the challenge: what possible value can be drawn from a highly impressionistic analysis of "tensions" evidenced by a loosely-defined category of "Protestants"? Whatever its admitted failings, the study does provide empirical evidence that tensions (often markedly severe tensions!) do exist on the part of some Protestants regarding Catholicism in America. To this extent, the study corroborates the Kane and Fahey efforts. Secondly, it has established the fact that, for at least the "tense Protestants" who wrote these letters, the tensions are not situational in orientation but appear to be generalized and continuing. It is perfectly clear that the tension-laden "facts" and "experiences" reported here are often extreme both in terms of commitment and in degree of distortion or unreality of content. No claim is advanced that these particular letter-writers constitute a large or strategically influential group; indeed, they may represent little more than a bigoted minority of neurotics or psychotics suffering from a roughly similar set of delusions. But even if this is merely a group of psychologically unstable individuals, something may be gained from knowing the type of "experiences" or "facts" that are adduced or imagined to support the socially pathological attitude toward Catholicism. For instance, it might be interesting to learn to what extent these same tension themes would be evidenced in a random sampling of American Protestants. A more practical application of these findings would be to use them as a focus for self-appraisal by Catholics.

Granting that these "tense Protestants" are a small and deluded minority of non-Catholic Americans, it is, nevertheless, a highly vocal and potentially effective minority. It would be a grave tactical error to ignore them and the role they could play in a situational setting more favorable to the spread of their sentiments and activities. The popularity of the expose book itself — and it was a popularity totally unexpected by the publishers — may be traced, at least in part, to the efforts of these dedicated individuals. Some boasted of having eight, twelve, or twenty copies in constant circulation among their friends and told of hours spent in promoting its sale; others requested wholesale prices in lots of 50, 100, and even 1,000 copies. One writer wanted to furnish all Baptist and Methodist seminaries in Texas with copies; another, more ambitious, set as his goal

all the Protestant seminaries in the United States. Anti-Catholic tensions may represent a remote threat to stable intergroup relations at the moment. Nevertheless, the threat is there; and what is remote can become proximate in an explosive situation.⁹

It might, therefore, be well to treat these findings as danger signals and evaluate the activities of the Catholic group in the light of these fears and tensions, however delusional they may be. Obviously, Catholics can not abandon their claims to being the "one true Church" of Christ or their moral positions on birth control, therapeutic abortion, mixed marriage promises, and the other matters of doctrine which give rise to many Protestant tensions. But there are other non-doctrinal matters which might be deserving of serious reflection. When Catholics as a group tend to make a display of support for political figures or movements just because they are "Catholic" (or ostensibly oppose someone or something "anti-Catholic"), they give support to these "tense Protestants" by adding an aura of reality to these "factual" charges. Catholics might also take note of the occasionally superlative lavishness connected with public ceremonies not directly participating in the essence of the "Opus Dei" and realize that these excesses are offensive to many and contribute to the perpetuation and extension of potentially dangerous tensions. Finally, when exerting influence in the community, Catholics might do well to use these suggestive findings as a restraining consideration in such actions as picketing theaters, "pressuring" book dealers or news agencies, and otherwise exerting *censorship by display of power* in matters of little, or peripheral, relevance to public morality. Catholics might be less inclined to single-handedly force the cancellation of a "B" or "C" movie were they to realize that by so doing they "justify" the distorted opinions many hold of the nature of Catholicism and its potential adverse effects upon the American scene. The price should not be considered only in terms of possible discomforts or hardships to be suffered by Catholics, but primarily in the greater spiritual loss that might be entailed in closing hearts and minds to the essential nature of the Church.¹⁰

⁹ In this connection, a review of the mail received by Congressman Barden in support of his education bill revealed many similarities in tone, and even in content, to the letters reviewed here.

¹⁰ It should not be necessary to add that the *censorship by direction* involved in instructing Catholics not to attend questionable entertainments or uncritically expose themselves to certain literature is not at issue in this suggestion. This behavior, too, is offensive to these extremely "tense"

This is a somewhat controversial note on which to end this paper. The quality of the present data precludes offering a definite conclusion that one course or another is clearly established as being more consistent with Catholic well-being in every sense of that term. This report has merely reviewed some of the things about which certain "Protestants" are extremely "tense" and offers the suggestion that they might well serve as a starting point for self-appraisal through which we may learn to what extent, if any, Catholics can be held responsible for the distorted image of Catholicism in America which prevails in some quarters.

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Protestants, but this is essentially a matter of clarifying the moral duties of Catholics and is not subject to the more legitimate objections that might arise to the imposition of Catholic wills and definitions upon the whole community.

THE SOCIAL STRUCTURE OF AMERICAN CATHOLICS*

Scholarly research on Catholicism in America, its people and its institutions has grown considerably in recent years. It is impossible to cite all of the sociologists who have studied and reported on this formerly virgin territory of sociological inquiry¹ Much of this research, excellent as it has been, nevertheless suffers from lack of knowledge about one of the most basic factors with which such research must ultimately reckon: the social structure of the Catholic population in the United States and the position of Catholics in the American social structure.

A century ago Irish Catholics, at least, were hewers of wood and drawers of water for a white, Nordic, Protestant America. In the early part of the twentieth century the same could have been said about the majority of Italian and Polish Catholics and certain other European immigrants. In the mid-twentieth century the picture has certainly been altered, but to what extent is still almost anyone's guess. In some quarters it is stated, and apparently believed, that since American Catholics have grown in numbers, they have likewise grown in power and within a short time they will become the dominant group in American society. The goal of this paper is a preliminary analysis of the situation based upon available data. No claim is made that this study is either entirely adequate or exhaustive, but it is hoped that it may stimulate such research on the part of others.

The term structure refers to "a relatively fixed relationship between elements, parts, or entities."² It describes "an appre-

* Paper read at the Sixteenth Annual Convention of the American Catholic Sociological Society held at Loyola University, Chicago, December 28-30, 1954.

¹ Many Catholic scholars and writers have published material dealing with the Catholic Church in America. Outstanding contributions are: Joseph H. Fichter, S.J., *Dynamics of a City Church* (Chicago, University of Chicago Press, 1951), and *Social Relations in the Urban Parish* (Chicago: University of Chicago Press, 1955); C. J. Nuesse and Thomas J. Harte, C.Ss.R. (eds.), *The Sociology of the Parish* (Milwaukee: Bruce Publishing Company, 1951); and The Editors of *Commonweal, Catholicism in America* (New York: Harcourt-Brace Co., 1954).

² Robin Williams, *American Society* (New York: Alfred A. Knopf, 1951), p. 20.

cialable degree of regularity and relationship . . . definitely related to other patterns in the same social aggregate."³ The hypothesis suggested here is that there is an appreciable degree of regularity and relationship in the social position occupied by most Catholics with that occupied by most Protestants over the last one hundred years.

One component of social structure is social class. Because of time limitations, this analysis will be based almost exclusively on this one index, admitting at the outset its limitations and with an awareness of the many criticisms directed at the concept of social class. Social classes are "two or more orders of people who are believed to be and are accordingly ranked by members of the community, in socially superior and inferior positions."⁴ Different investigators have utilized different classifications, but that of Warner and Lunt will be followed: upper-upper, lower-upper, upper-middle, lower-middle, upper-lower and lower-lower. Specific indices of social class to be considered here will be education, occupation and income.

In the sociological literature it appears that most Catholics fall into the middle and lower classes, perhaps more specifically into the lower middle and lower classes. This does not deny some membership in the upper middle class and a sprinkling in classes above.⁵ The amount of formal education is one index of social class and likewise a method of upward vertical mobility frequently utilized in American society. Two questions at once present themselves: what proportion of American Catholic young men and women enter college and how successful are those who enter and graduate in using such education for upward vertical mobility?

Upper and upper middle class families provide about 10 per cent of the children in the United States but send 80 per cent of them to college. The lower middle class produces about 30 per cent of the American children but sends only 25 per cent of them to college. Classes below these produce 60 per cent of the American children but send only 5 per cent of them to college.⁶

³ *Ibid.*

⁴ W. Lloyd Warner and Paul S. Lunt, *The Social Life of a Modern Community* (New Haven: Yale University Press, 1949), p. 82.

⁵ August B. Hollingshead, *Elmtown's Youth* (New York: J. Wiley & Sons, 1949), and Warner and Lunt, *op. cit.*

⁶ Byron S. Hollingshead, *Who Should Go to College?* (New York: Columbia University Press — published for the Commission on Financing Higher Education, 1952), p. 139.

With the exception of the very lowest social class, Catholics produce more children than non-Catholics. In the lowest social class, according to the Indianapolis fertility study, Catholic and Protestant reproduction rates are about the same.⁷ If Catholics do fall into the lower-middle class and below, it means that they probably produce proportionately more children than any other religious group in the United States.

In a national study made in 1947 of 10,063 high school seniors, male and female, it was found that 68 per cent of the Jewish high school seniors and 36 per cent of the Protestant high school seniors but only 25 per cent of Catholic seniors enter college.⁸ But Catholics are predominantly an urban people and a study of exclusively urban high schools may prove more meaningful. Such a study of 5,564 high school seniors was made. It showed that 64 per cent of Jewish seniors, 43 per cent of Protestant seniors but only 26 per cent of Catholic seniors tried to enter college.⁹ In Connecticut 85 per cent of Jewish seniors; 63 per cent of Protestant seniors but only 57 per cent of Catholic seniors applied for college.¹⁰

At first glance these figures may appear reassuring. For instance, if Catholics produced one hundred thousand children in a given year and later sent one-fourth of them to college, numerically this is better than a group which produced only 50,000 children in a year and later sent one-third of them to college. However, it is necessary to point out that all of these studies deal with high school seniors, and while adequate statistics are not available, there is reason to believe that fewer Catholic children enter and complete high school than Protestant and Jewish children. At any rate these figures do mean that proportionately fewer Catholic boys and girls obtain a college education. For this reason they are unable to utilize formal education as a possible avenue of vertical mobility upward.

The second question raised was this: how successful are Catholics who graduate from college in utilizing formal education for upward vertical mobility? The indices employed here

⁷ P. K. Whelpton and Clyde V. Kiser, "Social and Psychological Factors Affecting Fertility," *The Milbank Memorial Fund Quarterly*, Vol. XXI (1943), No. 31, p. 51.

⁸ Helen Davis, *On Getting Into College*, Report of the Committee on Discriminations in College Admissions, American Council on Education, 1949, p. 13.

⁹ *Ibid.*, p. 30.

¹⁰ Byron Hollingshead, *op. cit.*, p. 140.

are purely materialistic. They do not take into account the fact that certain goals of education other than the purely materialistic may be realized by Catholic graduates and perhaps at the expense of these material goals. In the study, *They Went To College*, one-third of the Jewish graduates of college and just slightly better than one-third of the Protestant graduates of college (34 per cent) became proprietors, managers and professionals. Only about one out of every four Catholic graduates of college attained such positions (26 per cent). Looking at the other end of the scale, white collar, manual work and farm labor, less than one out of every six Jewish graduates of college, and about one out of every five Protestant graduates of college entered such fields, but almost one out of three Catholic graduates of college did (29 per cent).

Here it appears that even when Catholics obtain college degrees, they are less successful in obtaining the higher positions than Jewish and Protestant graduates. Income and occupation generally show a positive correlation and figures on income from the same study reveal pretty much what one might expect. In cities with a population of half a million or more, college graduates receiving an annual income of \$7,500 or more was composed of one out of every four to five Jewish graduates, one out of every five Protestant graduates, but only one out of every six Catholic graduates. Among those receiving less than \$3,000 a year, there was one out of every five Jewish graduates, one out of every four Protestant graduates but one out of every three Catholic graduates.¹¹

Another index of the occupational distribution among Catholics compared with Jews and Protestants is taken from the study of high school seniors previously mentioned. About two-thirds of the fathers of Jewish and Protestant high school seniors were business or professional men, while about two-thirds of the Catholic seniors' fathers were factory, white collar workers or in the skilled service trades.¹² On the basis of this evidence, for which no sweeping conclusions are claimed, it appears that most Catholics do fall into the lower-middle and lower classes in terms of education, income and occupation.

Although Catholics as a category may fall mainly into the lower-middle and lower classes, there are Catholics of eminence

¹¹ Ernest Havemann and Patricia Salter West, *They Went to College* (New York: Harcourt-Brace Co., 1952), pp. 187-188.

¹² Davis, *op. cit.*, p. 20.

in American life. Another method of analyzing the social structure of American Catholics can now be utilized. The following questions are proposed: (1) what is the occupational distribution of eminent American Catholics as listed in the *American Catholic Who's Who*? (2) to what extent are these names likewise found in *Who's Who in America*? and (3) how do graduates of Catholic colleges fare in *Who's Who in America*?

A regular-interval sample of the 1947-48 and the 1953-54 editions of the *American Catholic Who's Who* was made by taking the names and occupations listed on every tenth page beginning with page one. A total of 429 names was thus collected from the earlier edition, with the distribution of occupations shown in Table I. All priests, brothers and sisters were simply listed as clerics for purposes of this study since the area of investigation centered mainly on lay persons.

TABLE I

*Occupational Distribution of a Regular-Interval Sample
from the American Catholic Who's Who (1947-48)*

<i>Occupation</i>	<i>Per cent</i>
Clergymen	25.6
Lawyers*	18.1
Educators	10.2
Writers**	9.5
Physicians	5.8
Business Executives	1.1
Social Scientists	1.1
Natural Scientists	0.9
Others	27.7

*Includes judges, district attorneys, etc.

**Includes editors, journalists, etc.

Perhaps the most striking aspect of this list is that clerics and lawyers together constitute 43.7 per cent or almost half of those names in the random sample. If those identified as educators are added to this list, these occupations, account for more than one out of every two names in the sample. The 1953-54 sample was almost identical in result except that the percentage of clerics was slightly higher. On the basis of this sample it seems that eminent Catholics in the United States, if laymen, will be found mainly in law, education and writing. While some natural and social scientists are undoubtedly concealed under the occupational listing of educator, it appears that there is a dearth of Catholics eminent in these fields if this sample is a valid index.

Such an assumption about natural scientists at least is borne out by the study, *The Origins of American Scientists*.¹³ One also notes a scarcity of Catholics eminent in scholarship since few would argue that the terms educator and scholar are synonymous. This assumption is supported by the study, *The Younger American Scholar*, in which it is stated: "Catholic institutions, though exceptionally unproductive in all areas of scholarship, achieve their best record in the sciences."¹⁴ On the other hand a study by Francis Bello in *Fortune Magazine* found that only 5 per cent of 107 young scientists, forty years of age or under, judged "outstanding" by their colleagues, were Catholics. None of these today has any religious affiliation.¹⁵

Finally, how do Catholics fare in *Who's Who in America*? There are two studies on the number of college graduates listed in *Who's Who in America* in terms of their college affiliation.¹⁶ In a 1928 survey of the frequency with which graduates of specific colleges appeared, the first 140 institutions were cited. Only two Catholic colleges appeared: Notre Dame ranked 137th and Xavier University, 138th. A later study in 1938 listed the first two hundred institutions in the order of frequency with which graduates of these institutions appeared in *Who's Who*. The University of St. Louis ranked 139th in the survey; Notre Dame, 155th; Georgetown, 161st; Holy Cross, 171st; and Xavier University, 200th.

A regular-interval sample of the 1953-54 issue of the *American Catholic Who's Who* was made by taking the names listed on every tenth page. Total names thus collected amounted to 525. These names were then checked to see whether or not they were likewise included in the current issue of *Who's Who in America*. One hundred and forty-three of the 525 (27.2 per cent) were found to be listed.

Clerics accounted for 42 names or about 29 per cent of those in the 1953-54 sample. Twenty-eight lawyers were found or about 19.6 per cent; fourteen educators or 9 per cent; ten business executives or 6 per cent; eight writers or 5 per cent; six

¹³ R. H. Knapp and H. B. Goodrich, *Origins of American Scientists* (Chicago: University of Chicago Press, 1952).

¹⁴ Robert H. Knapp and Joseph J. Greenbaum, *The Younger American Scholar* (Middletown, Conn: University of Chicago and The Wesleyan University Press, 1953), p. 99.

¹⁵ Francis Bello, as cited in *Time*, LXIII (6/7/54), p. 76.

¹⁶ B. W. Kunkel and D. B. Prentice, "The Colleges' Contribution to Intellectual Leadership," *School and Society*, Vol. 50, pp. 601-602.

bankers or 4 per cent. How does the previously mentioned frequency of occupations in the *American Catholic Who's Who* of 1947-48 compare with the frequency of occupations of this sample in 1953-54? This seems a valid basis of comparison since there was very little difference in the results of the 1947-48 and the 1953-54 study of the *American Catholic Who's Who* in terms of occupational frequency. (See Tables I and II.)

TABLE II

*Occupational Distribution of Regular-Interval Sample
from the American Catholic Who's Who (1953-1954)*

<i>Occupation</i>	<i>Per cent</i>
Clerics	29.0
Lawyers*	19.6
Educators	9.0
Business Executives	6.0
Writers**	5.0
Bankers	4.0
Natural Scientists	2.0
Social Scientists	0.0
Others	25.4

*Includes judges, district attorneys, etc.

**Includes editors, journalists, etc.

On the basis of this evidence it appears that Catholics who attain eminence, employing lists in the *American Catholic Who's Who* and *Who's Who in America* as indices, are found mainly in three fields: religion, law and education. Beyond that Catholics are more likely to obtain recognition in Catholic circles as writers, physicians and business executives in that order; while in non-Catholic circles as business executives, writers and bankers. There is no time to explore the rather interesting speculations which might be raised about these figures. They do point up the fact, however, to the extent these indices are valid, that better than one out of two Catholics who achieve eminence do so in about three fields. The dearth of Catholics eminent in many other occupations is rather startling. It is well known that certain minority groups, in the past at least, have been preponderant in certain occupations. The question might be raised whether educated Catholics today still utilize only a few selected occupations and avoid others? Perhaps it is the result of discrimination suffered by Catholics. In *They Went to College*, the authors in commenting on the reasons why Catholics lag behind other religious groups in jobs and income state:

It may be that Catholics in the business world meet with a very subtle and unspoken form of obstacle; perhaps many business firms have a sort of quota on the number of Catholic executives, just as political parties are known to set a quota on the number of Catholics who shall appear on the ticket at any given election.¹⁷

While such discrimination cannot entirely be ruled out, there is perhaps a more widespread reason for a lack of proportionate upward vertical mobility among American Catholics. There may be some kind of lower-middle or lower class orientation among them to education and occupation which tends to anchor Catholics in the lower socio-economic groups and which limits those who do achieve higher education to certain fields which appear to offer more security albeit less prestige and income. It may also be that leadership, even outside the purely religious field, is still considered a clerical prerogative, and the same seems equally true of scholarship. On the basis of the indices used here, it seems that Catholics creep forward rather than stride forward in American society, and the position of American Catholics in the mid-twentieth century is better, but not so much better than it was a century ago. Neither is it as high as one might expect from such a sizable minority with a large educational system and reputed equality of opportunity in a democracy.

JOHN J. KANE

University of Notre Dame, Notre Dame, Indiana

¹⁷ Havemann and West, *op. cit.*, p. 190.

THE PRINCIPLE OF SUBSIDIARITY¹

It is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community. It is also an injustice, grave evil and a disturbance of right order to assign to a greater and a higher association what a lesser and subordinate organization can do. (*Quadragesimo Anno*, par. 79.)

This principle, for want of a better name, is commonly called in English the principle of subsidiarity.² The importance of this principle can scarcely be exaggerated in modern society, so it will be well worth while to establish the validity of it.³

Man, Personal And Social

In any discussion touching on man in society, we must keep clearly in mind the twofold aspect of man's nature. On the one hand man is an individual with a personal goal in life. That goal is God. Now God makes His will known to man primarily through nature, and secondarily through revelation. We are here concerned with God's will as it is known to man through nature, that is, through the natural law.⁴

¹ This article was first published in part in *The Herald*, Calcutta, India, August 8, 1954. Its favorable reception encouraged the author to add to it and to give it wider circulation through THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW.

² Admittedly this is an unwieldy term. Professor Eugene Golob, of Wesleyan University, has suggested calling it the principle of proportionality, but it is to be feared that the die has already been cast and it is too late to do anything about it.

³ There is no question here of making this principle acceptable, but rather of showing the soundness of it. President Eisenhower, in his State of the Union Message to the 84th Congress, echoed the growing acceptance of the principle in America when he said:

This Administration follows two simple rules: first, the Federal Government should perform an essential task only when it cannot otherwise be adequately performed: and second, in performing that task, our Government must not impair the self-respect, the freedom and the incentive of the individual . . . Government can fully meet its obligations without creating a dependent population or a domineering bureaucracy. (Quoted in *Time*, January 17, 1955, p. 10).

It is interesting to note that almost a quarter of a century separates the words of Pius XI from those of President Eisenhower.

⁴ Obviously, then, we will not be concerned with Christian charity, important as that is.

Using our reason, we know that if God wills us to reach our goal in life, He must will us (and so command us) to use the means. Thus, if God wants us to reach Him, then He must command us most immediately to preserve our lives and to perfect or develop our faculties and talents. Because of this basic obligation, there arise in man certain definite needs which he must satisfy if he is to attain his goal of perfect union with God in the next life. The importance of man's end gives importance to the necessary means to that goal. Hence it is that man has a personal responsibility to satisfy his most fundamental needs.

A need is an imperfection, a lack of something. Thus man's needs show him to be perfectible. Now, although the obligation to satisfy basic needs is a personal one, man cannot satisfy all of them by himself. He requires the help and co-operation of his fellow men to be able to satisfy some of them. The insufficiency of the individual, together with his personal obligation to strive to perfect his nature, marks man out as a social being, destined by nature to live in society. Our conclusion, then, is that man is both an individual and a social being.

Now the thing to notice here is that man's social nature is founded on his personal nature. Man's very obligation to live in society and to co-operate with his fellow men is a personal one. It is imposed on man by his nature — by God in creating man as He did — to enable him to achieve his personal goal. This enables us to see that man is really perfecting his nature when he lives in society. In no sense can man be said to make himself dependent on society by living in it. Rather, man lives in society precisely because he is already dependent on his fellow men, and because he must have their help if he is to satisfy all his fundamental needs and reach his goal. We can now say with meaning that man joins society to perfect his nature by doing in co-operation with others what he could not do by himself.

Behind The Principle of Subsidiarity

Let us now turn to those needs which a man can take care of by his own initiative and industry. We know that in a primitive society the average adult can protect himself and his family from the ordinary dangers, such as wind, rain, fire and cold. In modern industrial society the average adult can look after the ordinary repairs around his home. For these and countless other needs, man is not dependent on his fellow men. He is

sufficient unto himself, and he perfects his nature only in so far as he satisfies these needs by himself. Whenever a man seeks the help of others to do something he can do just as well or better by himself, he then *makes* himself dependent on others. This goes against man's nature. Man ceases to perfect his nature, and, in fact, hinders his own natural development and growth. In this way a man fails in his obligation to perfect his nature.

Needless to say, it makes no difference whether an individual makes himself dependent on society or whether society makes the individual unnecessarily dependent on itself by assuming functions proper to the individual. The evil is the same.

Evils Coming From Its Neglect

This in a general way is the fundamental reasoning behind the principle of subsidiarity. A further consideration of the evils that flow from a disregard of this principle will serve to clarify and confirm what has been said. Such evils are most commonly seen in civil society. We now apply, therefore, the principle of subsidiarity to the state and, for convenience, divide the evils under four headings. To act contrary to the principle of subsidiarity is a perversion of the purpose of the state; it is an injustice; it is contrary to the common good of society; and finally, it lowers the dignity of man.

1. *Perversion of the purpose of the state.* As we have seen, man joins society to enable himself to do in co-operation with others what he cannot do by himself. This is a social end or purpose and the general purpose of every society. A society without a social purpose is a contradiction. For the state, therefore, to perform actions that individuals or small groups can perform is a perversion of the very purpose of the state. Further, such activity on the part of the state, being unnecessary, dissipates the energies of the state and detracts from its proper and necessary activities.

2. *An injustice.* When the state takes on unnecessary activities, it has either to raise taxes unnecessarily, or to make improper use of the funds collected by means of existing tax laws. In either case the state violates distributive justice.

Unnecessary activities of the state infringe on the liberty and responsibility of the citizens. The needs which impel men to form society are needs which man cannot satisfy by himself. But there remain those other needs which man can satisfy by himself. If man is to care for these latter needs, he must be

free. He must enjoy a certain liberty to be able to take whatever action is necessary to meet such needs. The individual can neither shirk the responsibility to care for these needs himself, nor give away the personal liberty necessary to meet this responsibility. For the state, therefore, to assume activities proper to the individual is an injustice, since it infringes on personal liberty and prevents its citizens from meeting their responsibilities.

3. *Contrary to the common good.* A perversion of the purpose of the state and a violation of distributive justice is clearly contrary to the common good. But over and above that, society is deprived of the benefits that accrue to it when each member is free to develop his talents. Complete government control, for example, of the means of production would determine who would work on industrial research and what research would be undertaken. This would be a stifling limitation on industrial research. Finally, when the principle of subsidiarity is not observed, society does not receive the full benefits which derive from man's natural desire to better his position and status in society.

4. *Lowers the dignity of man.* The man who does not develop his talents to the best of his ability is an incomplete and imperfect man. In assuming activities proper to individuals or private groups, the state is creating a group of incomplete, imperfect men. By making the citizen dependent on itself, the state is making him less a man and lowering his dignity.

Application Of "Subsidiarity" To The Social Question

The principle of subsidiarity is at one and the same time a guarantee of "free" enterprise and a standing condemnation of socialism and communism. This is not to say that the natural law and the Social Encyclicals approve of the liberalistic notion of free enterprise, for the principle of subsidiarity does not stand alone in the social order. It exists side by side with the obligations falling on man from the social nature of property.⁵ Nor can we conclude that it is wrong for the state to socialize any industry or assume any function formerly done by the individual or by a smaller group.⁶ But we can and must conclude that, before the state can socialize an industry or assume a new function, it must prove beyond all reasonable doubt that this is necessary and cannot be performed by individuals or by a

⁵ Cf. *Rerum Novarum*, par. 36.

⁶ Cf. *Quadragesimo Anno*, par. 79.

smaller group. The burden of the proof always lies with the state. Furthermore, the state, once having assumed such a function, should examine from time to time to see if the need for performing that function continues. If it does not, then the state must give it up to smaller groups. If there be no smaller groups willing to accept it, it would be within the jurisdiction of the state to urge or even command smaller groups to take it.

It goes without saying that if the state has functions not proper to it, it must divest itself of these functions as soon as possible.

A Word Of Caution

Before concluding, it should be pointed out that, because the trend in the world today is for governments to take on more and more functions, what has hitherto been said has emphasized personal freedom and private rights. Though such a treatment would seem to be suited to the needs of our times, it is not in itself an adequate treatment of the principle of subsidiarity. We must recognize that there are times when it is the duty of a government to step in and assume control.⁷ Today, for example, government activity in time of a sudden and serious depression which would deprive millions of work would be accepted by all. But it was not accepted by President Hoover and a sizeable part of the population in the early 30's. President Hoover's failure in the face of a national crisis to break away from the centuries-old traditional belief that public aid was entirely a local responsibility is a good example of government failure to act in accord with the principle of subsidiarity.

While we must be vigilant to see that personal rights and private initiative are safeguarded against undue government encroachment, prudence demands that we consider both sides of the picture. The fact remains that the application of the principle of subsidiarity to concrete situations is a most difficult task. The principle of subsidiarity will help in deciding whether a particular activity should be assumed by government or not, but it is no absolute guarantee of a correct decision. In the final

⁷ This is clear from the words of Pius XI, *Quadragesimo Anno*, par. 79 and 114. Nevertheless, in 1950 the First Plenary Council of India found it necessary to state this emphatically.

Ecclesia abusum "nationalizationis" rerum, non autem omnem nationalizationem reprobatur. Imo, ubi bono communi exigatur, nationalizatio quarundam rerum ipsa lege morali imponi potest. *Acta Et Decreta Primi Concilii Plenarii Indiae*, Ranchi, India: Catholic Press, 1951, p. 35, Decree No. 41).

analysis the decision must rest on the horribly complicated facts of each case, and, owing to the limited capacities of man, frequently one will not be certain of having made the right decision.

With this word of caution, then, we can legitimately emphasize personal freedom and private rights, and we can conclude with these words of Pius XI:

As history abundantly proves, it is true that on account of changed conditions many things which were done by small associations in former times cannot be done now save by large associations. Still, that most weighty principle, which cannot be set aside or changed, remains fixed and unshaken in social philosophy: Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them.⁸

JOHN F. KENNEY, S.J.

St. Mary's College, Kurseong, India.

⁸ *Quadragesimo Anno*, par. 79.

NEWS OF SOCIOLOGICAL INTEREST

REPORT ON CATHOLIC OPINION SURVEY II

The following summary report on the results of Survey II, conducted by the Catholic Opinion Study Committee of the Department of Sociology, the Catholic University of America, is presented here in response to frequent requests by cooperators in the project and other members of the Society. The data given below are based upon a total of 4105 tabulated opinionnaires. The basic procedures employed in obtaining these opinion returns were as follows: the Committee secured the cooperation of thirty-eight interested professional people, sociology teachers in Catholic colleges for the most part, in different parts of the country. These in turn administered the opinionnaire to individuals or groups of their own choosing. Cooperators frequently selected their college students for study, yet there is a fair representation of other Catholic groups such as parish societies, college alumnae, fraternal and workingmen's organizations. Potential respondents were polled either by mail or by personal contact; in most cases the opinionnaire was group-administered to some specific audience. In this way returns were obtained from eighteen states and the District of Columbia, representing each of the major regions except the South Atlantic and Mountain States. It is hardly necessary to add that, in view of the limitations imposed by the unsystematic selection of respondents, the resulting sample is purely accidental and cannot be taken as representative of any definable universe. Further details on the nature of the survey, procedures employed, names of collaborators, etc., can be obtained from the mimeographed report entitled, "Preliminary Report on Survey II" (Publication No. S-1).

The first section of the present report is devoted to a general description of respondents from the background information supplied on the tabulated questionnaires; the second section summarizes respondents' opinions on specific poll questions.

RESPONDENTS

The universe was composed of 4105 respondents. Most of these were white, Catholic students or housewives who were less than thirty years of age and the majority of the participants lived in urban communities. The educational level of the group was high. Most of the participants had at least a high school education.

Of those who gave the requested background information, two out of three (66.9 per cent) were females. Approximately three out of five (60.7 per cent) were less than thirty years of age. All were Catholics. Students (42.5 per cent) and housewives (20.9 per cent) were the two largest occupational groups with "clerical" (13.1 per cent), third. Two out of three (60.8 per cent) indicated some college education and an additional 24.6 per cent said that they had some high school education. Nine out of ten (91.2

per cent) of the respondents attended Catholic schools but only approximately four out of ten (36.8 per cent) had all Catholic schooling. Most of the participants were urban dwellers. Sixty-six and nine-tenths per cent of the respondents indicated that they lived in communities with a population of over 100,000. Only one out of ten (11.4 per cent) mentioned union membership. Thirty-eight per cent of the sample was composed of Veterans of World War II and 4.9 per cent were Veterans of World War I. There was only one person who was a veteran of both World Wars.

RESPONSES

1. WHICH OF THESE STATEMENTS DO YOU MOST AGREE WITH?

The most important job for the government is to make it certain that there are good opportunities for each person to get ahead on his own.

60.3% agree

The most important job for the government is to guarantee every person a decent and steady job and standard of living.

36.4% agree

3.3% no answer

2. WOULD YOU AGREE THAT EVERYBODY WOULD BE HAPPIER, MORE SECURE AND MORE PROSPEROUS IF WORKING PEOPLE WERE GIVEN MORE POWER AND INFLUENCE IN GOVERNMENT, OR WOULD YOU SAY THAT WE WOULD ALL BE BETTER OFF IF THE WORKING PEOPLE HAD NO MORE POWER THAN THEY HAVE NOW?

If working people were given more power and influence in government.

54.7% agree

If working people had no more power in government than they have now.

38.8% agree

6.5% no answer

3. IN SOME PLACES THE GOVERNMENT OWNS AND OPERATES UTILITIES, SUCH AS ELECTRIC LIGHT AND POWER, STREET RAILWAYS, AND SIMILAR FACILITIES. SHOW WHAT YOU THINK OF THIS BY ANSWERING THE FOLLOWING QUESTIONS:

	YES	NO	NO RESPONSE	NO OPINION
(a) Do you think that government has any right at all to own such utilities in time of peace?	47.9	45.3	2.0	4.8
(b) If a majority of the people felt that private owners either could not or would not give good service at fair rates, do you think that government would have a right to acquire and operate utilities?	74.4	18.6	2.6	4.4
(c) Do you think that government does have such a right as a temporary measure during periods of emergency?	94.1	2.5	1.9	1.5

	YES	NO	NO RESPONSE	NO OPINION
(d) Even if private companies were giving good service at fair rates, would government have the right to acquire ownership of these utilities?	10.2	83.6	2.6	3.6
(e) Would you personally favor ownership of utilities under present conditions?	17.7	70.7	3.4	8.2

4. PLACE A CROSS (X) BEFORE THOSE STATEMENTS BELOW WITH WHICH YOU AGREE, AND A ZERO (0) BEFORE THOSE WITH WHICH YOU DO NOT AGREE

	AGREE	DISAGREE	NO RESPONSE
(a) The government ought not to be concerned with the religious education of our boys and girls.	32.0	63.9	4.1
(b) Catholics should be glad that the government allows them to run their own parochial schools, and should not expect any further aid.	22.7	72.7	4.6
(c) There are so many religious groups in our country that the government should forbid religious instruction in public schools in order to avoid conflicts.	54.9	34.5	10.6
(d) Government should make provision for regular instruction during school hours for children attending public schools.	20.9	73.7	5.4
(e) The ideal arrangement would be for Catholic children to be supported by the government in Catholic schools.	55.2	38.0	6.8

5. SUPPOSE A FAMILY HAS A FATHER, MOTHER, AND THREE CHILDREN, AGED 11, 16 AND 19. IT HAS SOME EXTRA MONEY AND IS DEBATING WHETHER TO BUY A NEW RADIO OR TELEVISION SET OR TO SAVE THE MONEY. PLACE A CROSS (X) BEFORE THOSE STATEMENTS WITH WHICH YOU AGREE, AND A ZERO (0) BEFORE THOSE WITH WHICH YOU DO NOT AGREE.

	AGREE	DISAGREE	NO RESPONSE
(a) If only the mother opposes the purchase, it should be made.	11.4	77.9	10.7
(b) If only the father opposes the purchase, it should be made.	8.8	80.6	10.6
(c) If the father and mother both oppose the purchase, but the children favor it, it should be made.	6.4	85.1	8.5

	AGREE	DISAGREE	NO RESPONSE
(d) If the mother is working, she ought to have as much to say about it as the father.	67.4	23.3	9.3
(e) Children who are working should have as much to say about it as either of the parents.	31.0	59.4	9.6

6. PLACE A CROSS (X) BEFORE THOSE STATEMENTS BELOW WITH WHICH YOU AGREE, AND A ZERO (0) BEFORE THOSE WITH WHICH YOU DO NOT AGREE.

	AGREE	DISAGREE	NO RESPONSE
(a) This country has already done too much for the Negro.	7.0	87.7	5.3
(b) We should be willing to let Negroes share our churches the same as anybody else.	84.5	11.4	4.1
(c) We should be willing to let Negroes share our schools the same as anyone else.	78.3	17.1	4.6
(d) Negroes should be allowed to compete fairly for the same job with white people.	79.7	14.9	5.4
*(e) Negroes should be allowed to buy or rent homes any place they want to.	44.6	47.1	8.3
(f) We should do all we can to help the Negro but he should keep his place.	56.0	36.5	7.5

* This statement was omitted from 550 questionnaires. These percentages were computed using 3555 as the base. (4105 — 550)

7. BILLS HAVE BEEN INTRODUCED IN CONGRESS DURING THE PAST FEW SESSIONS TO SET UP A NATIONAL SYSTEM OF COMPULSORY HEALTH INSURANCE. UNDER THIS SYSTEM DEDUCTIONS WOULD BE MADE FROM WAGES AND SALARIES TO PAY FOR THE INSURANCE AGAINST MEDICAL AND HOSPITAL COSTS.

	YES	NO	NO RESPONSE	NO OPINION
(a) Do you think that government would ever have the right to set up such a system?	39.9	46.3	5.5	8.3
(b) Would you be in favor of a national system of compulsory health insurance?	32.5	52.0	6.7	8.8

8. DO YOU KNOW THE SUBJECT OF THE STATEMENT ISSUED BY THE BISHOPS OF THE UNITED STATES AFTER THEIR LAST ANNUAL MEETING

- 14.7% No response
- 67.8% No
- 11.2% Yes, with correct answer
- 4.5% Yes, with incorrect answer
- 1.8% Yes, with subject matter not given

100.0%

WHERE DID YOU LEARN ABOUT THE BISHOPS' STATEMENT?

- 84.2% No response
- 5.6% Catholic press
- 2.6% Combination
- 2.3% Classroom
- 2.3% Sunday sermons
- 1.0% Other sources
- 1.0% Daily press
- 1.0% Copies received in church

100.0%

Future publications of the Committee will attempt more detailed analyses of this material. Generalizations or critical evaluation of the study's findings would be hazardous on the basis of the raw data presented above. There is, however, one interesting response pattern to which the reader's attention should be directed at this point: the amount of deviation from explicitly defined Catholic positions on certain core questions such as 3 c, 4 a, 4 d, 5 c, and 5 e, and question 6. The spread of opinion responses on question 4, dealing with Catholic education, is especially interesting in view of the relatively high level of Catholic educational attainment characteristic of respondents in this survey. T. J. HARTE, C.Ss.R.

The Catholic University of America

St. Paul, Minnesota. The Reverend William Sweeney, a member of the Sociology Department of the College of St. Thomas, died on January 7. Father Sweeney had attended the convention of the Society at Loyola University in Chicago, December 28-30. He suffered a stroke the day of his return to St. Paul. Father Sweeney received his Master's degree from The Catholic University of America. The Society's members are asked to remember him in their prayers.

Milwaukee, Wisconsin. Dr. Arthur T. Donohue of Marquette has compiled a guide to departmental administration in sociology. It appears under the title, "An Outline of a University Academic Program for a Department of Sociology," in the *Alpha Kappa Deltan*, published by the National Honorary Sociology Fraternity, in the Autumn 1954 issue, pp. 32-37.

Joliet, Illinois. The Sociology Club of the College of St. Francis presented Dr. Otto Eisenchimmel — author, lecturer, industrial technologist — in a public lecture on February 22. Dr. Eisenchimmel spoke on "Figures of the Lincoln Era."

Geneva, Switzerland. The First United Nations Congress on the Prevention of Crime and Treatment of Offenders will be held in Geneva from August 22 to September 3, 1955. Treatment of prisoners, selection and

training of correctional personnel, use of "open institutions," prison labor, and juvenile delinquency will be major areas of interest on the agenda. A feature of the section on delinquency will be a report on practical programs (in guidance clinics, juvenile aid bureaus, educational programs, and preventive programs) prepared by the London Institute for the Study and Treatment of Delinquency.

In the past, such congresses were organized by the International Penal and Penitentiary Commission, which was founded in 1875. With the transfer of the latter's functions, library, and archives to the United Nations in 1951, the General Assembly authorized the convening of similar congresses by the United Nations every five years.

Report of Committee on Awards to the ACSS Convention
Chicago, Illinois, December 29, 1954

It is the considered opinion of the members of the Standing Committee on Awards of The American Catholic Sociological Society that no publication of any member of the Society between October 15, 1953 and October 14, 1954, merits the award annually conferred on the person whose published research meets the standards set up in the resolution of the Society's annual convention at Milwaukee on December 29, 1952.

Respectfully submitted,
John Donovan, Boston College
Sister Mary Edward, College of St. Catherine
Rev. John Thomas, S.J., St. Louis University
Sister M. Liguori, B.V.M., Chairman

FINANCIAL REPORT OF THE ACSS

Credit balance 1/1/54	\$ 855.55
Income from dues and subscriptions	2632.53
	<hr/>
	\$3488.08

Expenditures: Printing	\$2532.49
Office supplies and expense	452.16
Postage	50.00
Gifts to Mission Press	50.00
Book Review Editor	50.00
Convention expenses, 1953	30.00
Executive Council Meeting	25.00
Annual Research Award	100.00
Miscellaneous	10.00
	<hr/>

3299.65

Credit balance 12/22/54	\$ 188.43
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MEMBERSHIP REPORT OF THE ACSS

	December, 1953	December, 1954
Constituent members	274	308
Student members	34	27
Institutional members	42	49

In December 1953, there were 287 subscribers to THE REVIEW as compared with 329 subscribers in December 1954.

BOOK REVIEWS

BROTHER GERALD J. SCHNEPP, S.M.
St. Mary's University, San Antonio 1, Texas

Social Relations in the Urban Parish. By Joseph H. Fichter, S.J. Chicago: The University of Chicago Press, 1954. Pp. vii+264. \$5.50

This book advances the sociological study of the parish, not least because a reading sociologist is likely to introduce his own qualifications or questions into virtually every chapter. Father Fichter is provocative in the best sense; he uses the previous literature in the field and his own studies to examine important general problems which he formulates sociologically, and these formulations, tentative as they are acknowledged to be, may be expected to stimulate in turn further critical effort.

The fundamental problem of a sociological definition of the Catholic parish is raised in the second chapter. While this reviewer would acknowledge the influence of some of the same theorists to whom Father Fichter expresses gratitude, he would, on the basis of their work and Father Fichter's own data, state the problem somewhat differently. The large urban parish may often appear to be "not a social group in the strict sense" (p. 18), but not all parishes are urban, or American, or twentieth-century. Perhaps what is needed is a more generic approach to definition, and an attempt to construct on the basis of empirical findings a typology of parishes, as Zimmerman, for example, attempted in *The Changing Community* to distinguish between locality groups on the basis of their solidarity and self-consciousness.

Findings relevant to this problem may be gleaned from various chapters, but it is the typology of parishioners, the subject of Part I, which actually provides the focus for most of the book. The distinction between nuclear, modal, marginal, and dormant parishioners is not "the first descriptive typology of Church membership in sociological literature," as the publisher's dust-jacket "blurb" would have it, but it is noteworthy that this typology is more than merely classificatory; it is used in an approach to a systematic analysis of parochial organization. This is done in relation to problems of leadership, solidarity, institutional roles, and defection in Part I. Part II treats "Social Correlates of Religious Participation" in terms of the religious life-profile, the effects of urban mobility, and the interrelation of parochial with other statuses in American society. The pastoral role, social relations of the laity, parish societies, and parish schools receive limited attention in Part III.

It is apparent throughout that one of the aims of the author is an exposition of the role of the social scientist in the study of religious institutions. This is dealt with explicitly in the introductory chapter, in Part IV, "Problems of Conceptualization and Research," and in an appendix entitled "Utility of Social Science for Religion." These parts are helpful; the presentation of potentially relevant approaches or "conceptualizations," however, suggests the need of more studies of this kind, as well as field investigations testing the hypotheses offered, preliminary to more definitive sociological analysis. Father Fichter's chapters, about half of which reprint or elaborate upon materials previously published elsewhere, furnish example as well as counsel for the student of religious groups and institutions.

C. J. NUESSE

The Catholic University of America, Washington 17, D.C.

Culture and Personality. By John J. Honigmann. New York: Harper and Brothers, 1954. Pp.x+499. \$5.00.

Since Du Bois and Kardiner collaborated in studying the Aloreses, the field of personality and culture has suffered no dearth of investigation. So numerous, in fact, have been the studies in this area that an attempt at integration, such as is "Culture and Personality," has become a growing need.

Honigmann's work presents culture and personality as a "cross-discipline" born of the interdisciplinary attempts of psychology, psychiatry, sociology, and anthropology. The content, varying approaches, methods, and techniques are presented in parts one and two. The process of personality patterning and the development of model personality are treated in part three. Modal personalities in caste, class, region, and occupation constitute the subject matter for part four. The relationship between personality disorder and group membership is discussed in part five.

"Culture and Personality," the reader will find, is a most useful survey of the methods, approaches, observations, and evaluations of those working in the field. Honigmann, however, does not present the field as a true cross-discipline. Culture and personality is usurped as "the branch of anthropology which studies culture in the individual . . ." (p. 428). We are also told that "personality is now seen as a reflection of a segment of culture in the individual" (p. 428). Honigmann treats thoroughly the process of patterning personality in culture but provides no analysis of the dynamic nature of personality such as was attempted by Kluckhohn, Murray, and Schneider in their recent work. No consideration whatever is given to the function which personality plays in the enrichment of culture. Without these latter considerations culture and personality is not a true cross-

discipline. Works in this area of study would profit by being the collaborative efforts of authors from the several disciplines involved.

JOSEPH G. GREEN, JR.

Regis College, Weston, Mass.

Social Stratification in the United States. By John F. Cuber and William F. Kenkel. New York: Appleton-Century-Crofts Co., 1954. Pp. x+359. \$4.00.

Three theoretical themes constitute the frame of reference of Cuber and Kenkel's work on social stratification. The American stratification system is multi-dimensional, continuous, and functional up to a point. A number of well known and more recent studies constitute the material around which the theoretical discussion centers. West's study of Plainville, Lenski's findings in Danielson, Conn., Warner, Meeker and Eell's *Social Class in America*, Kenkel's study of Columbus, Hollingshead's Elmtown stratification system, Jones' *Life, Liberty and Property*, Center's *Psychology of Social Classes*, Warner and Havighurst's *Who Shall Be Educated* — each of these come in for summarization and evaluation.

Those studies which put forth systems of discrete classes do not, believe the authors, have sufficient evidence to substantiate their claims. Warner, Hollingshead and Centers are offenders on this score. These and other studies, however, do reveal "a status range of acceptance."

Not only are there no discrete classes to be found, but there appears to be no American class system of stratification. The criteria of social class are found to differ from one community to another.

In evaluating social class in America, Cuber and Kenkel decry the waste of much talent as a result of the differential advantage operating in American society. Differential advantage and unequal social power solidified into numerous pressure groups, furthermore, militate against the democracy we profess. On the credit side, the authors do find hope in the vertical mobility, lack of categorical distinctions and the many measures taken by government and education to equalize living levels and make education available to an increasing number.

Social Stratification in the United States is a useful presentation of the problems of social structure and its functioning in this country. It should be particularly helpful in developing in students a critical approach to the field of stratification.

JOSEPH G. GREEN, JR.

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Soziologie: Geschichte ihrer Probleme. By Dr. Helmut Schoeck. Munich, Germany: Verlag Karl Alber, 1952. Pp. x+431. \$5.95.

This volume is part of a series called *Orbis Academicus*, de-

signed to give a comprehensive "intellectual history" of the various branches of learning. In its thematic presentation, this series is to provide eventually an encyclopedia of the decisive problems of all the sciences in the widest sense of the word.

Helmut Schoeck, author of the present book, teaches sociology at the State College of Fairmont, W. Va. Originally, he seems to be philosopher (Nietzsche specialist). Although not one of the better known sociological authors in either Germany, from where he appears to have come, or in this country, his book proves him to be unusually familiar with and well-read in, the field. His European background and philosophical training may account for his still rather all-inclusive concept of sociology. He feels that a history of sociology cannot operate with too strict a definition of the science. Instead of starting out with the antecedents and forerunners of sociology, he operates from the beginning with a concept of the science which has as its object matter everything in which a plurality of men participates and which includes cultural anthropology, economics, and social psychology. Thus it is not surprising that Schoeck begins with what he calls a discussion of sociological problems in pre-Christian and Christian Antiquity and in the Middle Ages. In so doing, he soon drifts off into the boundless sea of the social sciences and finds himself under the compulsion of looking for sociology where hardly any is to be found, as e.g., in the writings of Voltaire, Montesquieu, Adam Smith, Schleiermacher, Nietzsche, and Schmoller. Of course, sociologically relevant statements can be discovered in practically every piece of writing from the beginning of civilization. Had Schoeck traced the genesis of sociology "from lore to science" (cf. Becker-Barnes), he could have dealt more summarily with the pre-scientific phases and saved much time and effort for a broader and more thorough treatment of the newer history of sociology or, more correctly, of the history of sociology proper.

Of course, Schoeck may retort that an author has a right to define his own topic and subject matter, and that nobody is bound to accept the "American" viewpoint which regards sociology as a specific, narrowly defined branch or subdivision of the social sciences. Schoeck could also point out that he himself has stated that before Comte there are no writings which even in some part or passage reflect directly on the essence of sociology. While all this may be quite true, there can be little doubt that the trend, even in European sociology is for some time in the direction of a special social science whose viewpoint is of a distinctive character. It does not seem to serve the synthesizing purpose of the series for which Schoeck wrote this book, to obliterate the boundary lines between the sciences, for it is the series as a whole rather than the individual contribution, which should be "encycopedic."

And yet, I am very happy to have this book. It is a veritable

gold mine of material. The selection of pertinent passages from the writings of a wide range of authors must have been a herculean job. The author deserves our gratitude also for the excellently arranged bibliography and the biographical notes. The list of sources and of notes, however, is highly unsatisfactory. It took this reviewer quite a long time even to locate that list. It is so awkwardly put together that looking up of source-references becomes a time-consuming and often annoying job. A complete, old-fashioned index of authors should have been added to the biographical index. For references to the works of Plato and Aristotle, Schoeck did not use the international numeration. Text and quotations are printed in the same type so that for anyone who wishes to look up something for quick reference, it is not immediately clear whether the passage is by Schoeck or a quotation. Although at least some of the editors of the series are leading German Catholics, there is very little reference in the book to the Catholic contribution to the development of sociology. It is gratifying to see Schoeck make ample reference to F. von Baader — who, however, was known long before Ernst Benz “discovered” him. No mention is made of LePlay, Deploige, Delos, Briefs, Gundlach, Furfey and the work of the younger generation in the ACSS. If these shortcomings would be corrected, an English translation would be welcome.

FRANZ H. MUELLER

College of St. Thomas, St. Paul 1, Minn.

Modern Political Thought. By William Ebenstein. New York: Rinehart & Company, Inc., 1954. Pp. xvii+806. \$7.00.

The book is a manual we have waited for a long time, a revised edition of the publication *Man and the State, Modern Political Ideas*, issued in 1947. Analyzing the political trends of our time we need basic information covering the questions of political philosophy related to fundamental issues of general philosophy. The author seeks “to explore democracy as a way of life rather than a governmental system.” If we want to get a clear concept of the basic ideas concerned we also have to discuss the anti-democratic thought illustrated by the eruption of irrational demonic forces in national and international politics threatening our confidence in the inevitability of democratic process. But in addition to that we should remember that for almost a century political problems were separated artificially from economic ones. We will have to build up a synthesis of both. Finally a survey of the most urgent issues that confront mankind will have to be offered indicating the trend of development from Nationalism to World order, international government, and world peace.

Ebenstein gives a broad collection of about 90 authors answering the different problems. We find nearly every important source quoted. There are excerpts from the writings of Ber-

trand Russell, John Locke, Thomas Jefferson, Abraham Lincoln, N. Machiavelli, Thomas Hobbes, G. W. F. Hegel, A. Hitler, B. Mussolini, K. Marx, Friedrich Engels, V. I. Lenin and Joseph Stalin. We are given an opportunity to study famous modern American authors in the pertinent chapters of their publications: David E. Lilienthal, Edward S. Mason, Friedrich A. Hayek, Reinhold Niebuhr and others. Arnold J. Toynbee is represented by an article entitled "The Welfare State, Communism, and World Peace."

The book is a guide and may be characterized as a sort of dictionary to be consulted in this struggle of ideas we are faced with today. The compilation in the opinion of this reviewer should not be regarded as a book to be read chapter by chapter but it may serve as a handbook for use when preparing research, studies, and discussions for getting basic information on the subjects. If we want to get a clear concept we have to go back to the original texts, which often are forgotten and distorted. We need a text to rely upon, a translation in which we can trust. Mostly we do not have the time to find out whether or not a prominent author may have written something on a subject we are interested in. Thus the book will serve students in the field of modern political thought in the best way possible. The quotations were carefully selected. A bibliography was added which may be called comprehensive and very helpful. The index, however, should be extended; four pages are in no way sufficient for this type of book.

As a whole, the compilation, practically speaking, reflects the political sickness of our century, the confusion existing in the human mind as illustrated by Communism and Fascism, spiritual diseases in themselves.

DR. HENRY K. JUNCKERSTORFF

Saint Louis University, Saint Louis 3, Mo.

Oppression. By Tadeusz Grygier. London: Routledge & Kegan Paul Ltd., 1954. Pp. xiv+36. \$6.00.

Tadeusz Grygier learned English by writing a book in that language, in order to communicate to Britain and to America his investigation into "the changes in the psychological aspect of culture under oppression" (pp. xii, 292). The psychological is here envisaged as the most important aspect of a Freudian, four-dimensional concept of civilization or culture. With careful statistical analyses the author sifts evidence gathered by projective tests (Thematic Apperception and Picture Frustration), indicative of personality deterioration in a group of his displaced Polish compatriots, victims of forced labor or the concentration camp, marooned in a hostile Germany when war ended. He concludes that oppression breeds in the oppressed a psychopathic or a criminal "culture," the disturbed Dionysian society of Nietzschean parlance, extrapunitive or guilt-immune, ready to

torture the outgroup with the very afflictions which it has suffered, a society "wherein the rule of force in all the relationships between people is not a tragic fate for humanity, but a healthy and beautiful act" (p. 288).

The American Social Scientist should ponder this important book, limited though it be in style and content by weaknesses inherent in the very circumstances of its compilation. For Grygier's thesis conceals a warning for the free world. Unless freedom be restored to nations enslaved and support offered to free societies that are faltering, oppressive cultures will multiply and engulf us. Only by becoming our brother's and his freedom's keepers can we assure that American democracy will continue to be free.

MOTHER M. ST. MICHAEL, O.S.U.

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Cultural Difference and Medical Care. The Case of the Spanish-Speaking People of the Southwest. By Lyle Saunders. New York: Russell Sage Foundation, 1954. Pp. 317. \$4.50.

With the increasing recognition that medical practice is a social activity, a part of culture, and a cooperative relationship between physician and patient, Lyle Saunders presents "The Case of the Spanish-Speaking People of the Southwest" to illustrate the need and application of a cultural approach to medicine to supplement psychosomatic therapy. This largest culturally distinct population group in the United States possesses numerous cultural differences implicating medical practice.

The volume opens interestingly with "Felicity Street," to present a descriptive situational analysis of apartment families at 1407 regarding their health problems and their varied beliefs and attitudes as to appropriate therapy. The author then delineates the three main Spanish-Speaking sub-cultural groups in "La Gente de la Raza," and discusses the "Cultural Chasm" caused by their set of concepts and values markedly divergent from those of the Anglo. The wide range of beliefs and practices regarding medicine follows in "Healing Ways," from the acceptance of magic, *mal ojo*, and the *bruja*, through the varied and widely-practiced folk medicine, on to the full acceptance by some of Anglo scientific medicine and practice.

Facing the problem of "Bridging the Gap" in both distinctively rural and urban areas, the author requests Anglo understanding and initiative, a compromise regarding Anglo ideals of medical service, and a team approach. In a "Widening View," the application is extended to all medically underdeveloped areas, from Peru to India, which may be serviced by American medical or nursing personnel. The contribution of social scientists in emphasizing the need of "comprehensive medicine" and the acceptance of the approach in concept and training by the most advanced medical colleges are cited.

While specifically directed to Anglo professional and sub-professional personnel in the healing arts, the volume is equally valuable and stimulating to the sociologist. The voluminous "Notes" appended provide a rich storehouse of information, references, and sources for more detailed research. Lyle Saunders reveals the warmth and penetrating analysis that marks the seasoned cultural anthropologist. His solutions to the medical problem in cross-cultural situations are decidedly practical. The volume offers both stimulating and rewarding reading to the medical practitioner, the social scientist, and the lay person.

HERBERT F. LEIES, S.M.

St. Mary's University, San Antonio 1, Tex.

Courtship, Engagement and Marriage. By Ernest W. Burgess and Paul Wallin with Gladys Denny Shultz. Philadelphia: J. B. Lippincott Co., 1954. Pp. 444. \$4.95.

Courtship, Engagement and Marriage brings to the lay public the findings of the Burgess-Wallin study of factors associated with successful marriage. Those who have read the more voluminous scientific edition (*Engagement and Marriage*, 1953) will find no new material in this popularized version. The cursory treatment of methodology and non-statistical presentation of material makes it generally unsuitable for academic purposes. Although the limitations of the original study recur in this edition, credit is due the authors for indicating weaknesses in the original research and gaps in present knowledge of the phenomena discussed. The reader should gain increasing awareness of the ability of the social sciences to contribute to knowledge of engagement and marriage and of movements designed to increase marital success.

Current interest in factors bearing on successful marriage and the fine editorial work of Mrs. Shultz in preparing an extremely readable version combine to insure popularity of this work, especially among adolescents and those in pre-marriage years. The lay reader should be cautioned not to accept as morally right the contemporary American patterns of courtship, engagement, and marriage revealed by Burgess and Wallin merely because they are statistically common.

The multiplicity of factors associated with successful engagement and marriage is emphasized by their individual treatment, chapter by chapter. However, it seems to this reviewer that the interrelations among these factors is insufficiently emphasized. A major limitation of this work is its focus of the marriage relationship outside the family context. Husband and wife are seen as interacting in minute detail to each other's personality and physical being, while the totality of family life involving children, other relatives, neighborhood, community, as well as associational relationships is only briefly considered.

Both the Engagement Success Inventory and the Marriage

Success Schedule, developed by Burgess and Wallin as prediction tests, are included with directions for their use and suggestions for interpretation of their findings.

ELIZABETH REICHERT SMITH

The Catholic University of America, Washington 17, D.C.

Executive Responsibility. By Ray Johns. New York: Association Press, 1954. Pp. xii+258. \$4.00.

The author relates principles of administration as developed in business, industry, and government to community welfare agencies large and small. The book summarizes a fast growing literature on the administrative process, adding insights from the author's extensive experience in responsible positions with service organizations.

A concise preview of emerging emphases is presented as the final section of Chapter Two, and these are practically a frame of reference for subsequent Chapters. Broader distribution of responsibility, upward, horizontal, and downward; the "team" or "group approach"; employee training and development plans; worker-satisfaction, and analysis of administration with respect to human relationships within the organization are the areas to which much thinking is now being devoted.

Dr. Johns points up and reemphasizes the fact that a good executive is a planner and an evaluator of performance, one who assigns real responsibilities to subordinate cooperators and who manages to win loyal cooperation. The good executive is an expert in human relations. This is the most valuable quality an executive can have and is the measure of his value to an organization.

Academic Deans and Counselors are reminded of the recent practice of Corporations to recruit promising college seniors for graduate or in-training programs to prepare them for administrative positions. In many instances promotion of capable personnel from "the ranks" finds them incapable of the transformation from a "doer" to a guide of "doers."

The book should prove a stimulus to any administrator. It could be used for periodic renovation in the sense of the "monthly renovation" practiced in religious communities.

BROTHER D. AUGUSTINE, F.S.C., Ph.D.

La Salle College, Philadelphia 41, Pa.

A Treatise On Labor Law. By Morris D. Forkosch. Indianapolis: The Bobbs-Merrill Co., 1953. Pp. vi+1197. \$10.00.

A dynamic social field, such as labor law, is seldom conducive to the *strictum jus* of a legal text. Confronted with the initial difficulty, Dr. Forkosch offers a practical working solution. While it may be impossible to compress fluid concepts in a still evolving area of legal study, the legal practitioner or student can profit greatly from an historical or institutional approach to

modern labor law. By presenting those particular historical facts which round out the labor field, by charting trends and tendencies, by citing significant precedents, by calling attention to the way in which a multitude of legal decisions fit into a general pattern, and by relating contemporary fact-situations to the English and American heritages of modern law, the average lawyer or tyro will become intimately acquainted with those social experiences which have been utilized to forge the tools which the judiciary today employs in its function of guiding or controlling social forces.

The present scholarly and objective treatise contains five books. The first book analyzes various forms of social and labor legislation, while the second presents an over-all approach to the structure and functioning of unions. In the third book are developed those judicial concepts whereby workers and their organizations were and are brought under the rule of law, while in the fourth book the procedures for collective bargaining are enunciated. The last book discloses the parties to the labor relation using their own efforts to settle their own problems, via arbitration and voluntary collective bargaining.

The text ranges from Magna Carta to the Taft-Hartley Act. It presents the various labor philosophies impartially and succeeds very well in examining, without bias, the major aspects of numerous labor problems. The treatise is very readable, superbly organized, thoroughly documented, and is augmented by a comprehensive bibliography. It is an excellent introduction to a highly technical subject and a very useful reference work for students in the social sciences.

JOHN J. O'CONNOR

Georgetown University, Washington 7, D.C.

A Program for Conservatives. By Russell Kirk. Chicago: Henry Regnery Co., 1954. Pp. 325. \$4.00.

"And the rising generation is not sentimentally liberal; no one knows this better than the liberal professor" (p. 12). If the rising generation is to be selectively conservative it will be due in no small measure to the earlier work of Dr. Kirk, *The Conservative Mind* and to its brilliant successor, *A Program for Conservatives*. Social leaders must know and practice the practical wisdom of an Edmund Burke.

In the first two chapters the conservative is distinguished from the "intelligentsia" and the "ideologist"; he is convinced that ideas, good or bad, still rule the world. Moderns must recognize Sin as a literal statement of fact, that the object of human life is Love, and that the "greatest happiness ever granted to man is the privilege of being happy in the hour of his death" (p. 19).

Despite an avoidance of specific steps to be taken, the "Program" title of the book is justified by the ten chapters devoted

to particular problems in each of which there is a conservative approach. For the Problem of the Mind, there is the needed emphasis on liberal education that "levels upward, not downward." For the Problem of Heart, superficially diagnosed by Liberalism, the conservative rejects the smugness of dogmatic Deweyites. Nor is the pragmatism of the demographic-based theory of social change enunciated by Riesman sufficient for a human nature that can not be defined in hedonistic terms.

The Problem of Social Boredom calls for the restoration of religious faith, of individual responsibility, of property rights, and an awakening of men's minds to the continuity of human life. It was the nihilism of a Veblen that saw leisure as boredom. In his discussion of the Problem of Community, Dr. Kirk pays tribute to the Papal encyclicals, and adds the stricture that some Catholics "come dangerously close to acting as if positive legislation and state planning could substitute adequately for private charity and voluntary association" (p. 157). The Problem of Social Justice is to insure that there be a rational relationship between endeavor and reward.

The Problem of Wants will not find its answer in the "cornucopia-theory of happiness" of a Truman or a Coolidge, nor in the "new imperialism" of Point Four efforts racing with materialist Marxism to supply creature-comforts. The Problem of Order demands social stratification. The Problem of Power was stated in Acton's dictum: the Liberal because of his materialistic orientation has failed to control power for the protection of the values which materialism itself smothers. "Creeping Socialism" does exist, and the conservative, who does not oppose change *per se*, must defend the order which puts laws above men and prescriptive rights over expediency. Keeping change in a continuous train is the Problem of Tradition — a problem that cannot be understood in the "silent tyranny of democratic conformity." Since loyalty is love added to ordinary fidelity, the Problem of Loyalty for the conservative is to make his country lovable.

The religious critic will find Kirk's religion too vague; the secularistic liberal will be in almost the same position. The former rejoices in Kirk's theistic approach but regrets his "failure" to write a catechism, and the latter will demand that Kirk's belief in a "divine decree of order" be proven not by a defense of traditions in general but by showing that man is obliged to a particular set of traditions as God-given.

The few specific issues touched upon by Dr. Kirk, such as a denunciation of the emphasis on the "American Way of Life," opposition to such trends as the federal school-lunch program, observations on the Bricker amendment, World Federation, and America's use of the atom bomb in World War II — all these may be specific points of departure from his thesis of conservatism. But no one may deny that his book is an intelligent treat-

ment of basic social philosophy that should be digested by all students.

EDWIN V. SULLIVAN

Seton Hall University, South Orange, N.J.

The Government and Administration of New York. By Lynton K. Caldwell. New York: Thomas Y. Crowell Co., 1954. Pp. xvii+506. \$5.95.

The Government and Administration of Wyoming. By Herman H. Trachsel and Ralph M. Wade. New York: Thomas Y. Crowell Co., 1954. Pp. xiv+381. \$4.95.

The Government and Administration of Florida. By Wilson Doyle, Angus McKenzie Laird, and S. Sherman Weiss. New York: Thomas Y. Crowell Co., 1954. Pp. xv+444. \$4.95.

The Government and Administration of Mississippi. By Robert B. Highsaw and Charles N. Fortenberry. New York: Thomas Y. Crowell Co., 1954. \$4.95.

State government is the most pressing governmental problem facing the American people today. The American Commonwealth Series is an attempt to present state administration in a factual, informative, and comprehensive manner.

Such a work has been needed; the present volumes seem to fill that need. They are in the highest tradition of publications in the social science field. The most important problems of each state are described and analyzed. Mississippi's racial differences are treated with great care. Negro laxity at the polls is blamed for the low turnout, but only as one of many causes of non-voting in the state. Great emphasis is placed on the one party character of Mississippi's political system.

The volume on Florida reveals much, including the great strides being made in labor relations. Florida, a state backward in this field even by Southern standards, is depicted as a progressive and awakened area, destined to vastly improve the quality of its labor laws.

New York should be of special interest. The work is particularly fine, and should inspire much comment. The chapter on the state executive particularly emphasizes the intimate details of the nation's second highest political office. Reality, frankness, and scholarship shine through.

Wyoming's conservation efforts are a highlight. The exhaustive treatment given here is typical of the general excellence of these first four volumes. The works should prove of unquestioned value to those interested in any phase of government. Upon completion the set will represent a major milestone in governmental research and publication.

KENNETH J. CAREY

St. Mary's University, San Antonio 1, Tex.

Indians of the Plains. By Robert H. Lowie. New York: McGraw-Hill Book Company, Inc., 1954. Pp. xiii+222. \$4.75.

What child has not exulted in the game of cowboys and Indians, to the pleasure of his fellows and to the fear of his parents? As Professor Harry L. Shapiro, who is now the chairman of the American Museum of Natural History's Department of Anthropology says, the Indians typified by our phantasy were inevitably those whose customs, costumes, and mores were reflected by the grouping generally referred to as the Plains Indians. For any book to contain a foreword by Dr. Shapiro, is in itself a signal honor, for he has done much to further the field which he has so faithfully served. And when a reviewer is handed a book in his own territory, a book which is neither controversial nor bizarre, neither temperamental nor a potboiler, that fortunate reviewer has a task both sweet and impossible. Lowie's text on the American Plains Indians is one of those definitive, sharp, brief, well-written contributions to cultural anthropology, that one can only express unbounded joy that here we have a truly great author and not another prima donna.

As for the structure of the book, it has a very attractive and interesting jacket design, to the credit of McGraw-Hill, who published the work for the Museum. The chapters are brief, but pregnant with factual data. The Hints for Further Reading, a good Index, and an unpagged Note about the author, are all excellent. Its one flaw is perhaps its chief merit — it is too brief, and one puts the book down, only to turn back to Page One, and to start all over again. Such brevity might be a serious flaw, for when again in the foreseeable future can we expect another work of this type from so great an authority?

Briefly then, there is an Introduction, and chapters on Material Culture, Social Organization, Recreation, Art, Supernaturalism, Prehistory and History, Acculturation, and a Conclusion. The tribes generally grouped under this heading are dealt with in less detail, as the whole purpose is to convey a systematic treatment of the cohesive concept of the Plains Indians. The illustrations are beautiful. Many are those of Karl Bodmer, whose talent accompanied Prince von Wied's visit to our Plains Indians. Others were taken from the dioramas now to be seen in the Museum of the Plains Indian at Browning, Montana, home agency for the Blackfeet Indian Tribe of Montana.

Because of the fact that Lowie's book coincides with what amounts to the cultural death of the traditional Indian, one must view this contribution both as a treatise of this dynamic group, and as a final transitional work of the passing of the last of the full-bloods. Since this reviewer has been the guest of the Tribal Council of the Montana Blackfeet during the summers of 1945 and 1949, and has enjoyed frequent visits from tribal members in his home in California during the intervening years, he feels comfortable (although wistful) in making an observation

about the acculturation of the Blackfeet to the contemporary scene, which, when prescinded from the Lowie presentation, just about limits our current Indian observations to the Indian of the Future.

Only recently, one of the more advantaged Blackfeet summarized the rapid social change taking place on that Reservation. The picture was roughly this: the few remaining full-bloods are very old and losing influence. The freedoms, so long sought after, as in opposing the discrimination concerning alcohol, were now gained. Tavern brawls were the usual thing, and the children suffered through familial maladjustment. Tensions over the development of oil rights and royalties have made Indian land big business. Factions and cliques hold sway as the acculturation process nears its twilight. Yet, the schools are full, the educated are taking their place in society, there is more mobility away from the reservation, and this most progressive of Plains tribes is taking its place as an American Indian tribe now "Americanized"! Of course, we might expect to find these changes wherever progress is strong. It is, then, with some regret, that we come to the frequent statements in Robert Lowie, wherein something might have been observed as recently as ten or twenty years ago. This book is a sincere tribute by an American of European birth, who has known and loved the Indians of the Plains. It is also, like the Museum of the Plains Indian, a landmark for future generations who will know the American Indian as an integral member of American society. For the grandchildren of the last full-bloods, it may be the light now diminishing by fading tribal memories.

ALLEN SPITZER

St. Louis University, St. Louis 3, Mo.

For a Science of Social Man. Edited by John Gillin. New York: The Macmillan Co., 1954. Pp. vii+289. \$4.00.

"To explore the possibilities of interdisciplinary integration in the human sciences," three anthropologists, two sociologists, and two psychologists have assessed past efforts at collaboration and outlined "areas of mutual interest." Their ultimate goals are "a general theory of social man," and a mutually accepted body of "problems" to which each discipline can make a contribution.

The participants, despite much soul-searching and self-criticism, seem to have made an earnest effort to understand each other. It is astonishing, however, to find Parsons trying to fit Freud into his own social action theory, Smith chiding his fellow-psychologists for having neglected cultural relativism, Murdock calling anthropologists "unscientific," and Gillin making a plea for a "unification of the sciences," as he protests against all "scientific authoritarianism."

Contradictions and distortions abound; most frequently,

when the authors talk about the "Nature of Man." Hallowell, for instance, cries out in Nietzschean despair that man is nothing more than a "profusion of contradictory impulses and qualities." To all of them, "man, the respectable subject matter of our science," is but an *organism*, worthy indeed of scientific study because he is so much more complicated than a rat, more teachable than an ape, and has a personality, that is — well — always interesting.

SYLVESTER A. SIEBER, S.V.D.

Loyola University, Chicago 11, Ill.

Suicide and Homicide. By Andrew F. Henry and James F. Short, Jr. Glencoe, Ill.: The Free Press. Pp. 214. \$4.00.

Henry and Short attempt to make their work, *Suicide and Homicide*, both an extensive socio-economic and an intensive social psychological treatise. The union of these two objectives under the same cover is noticeably forced. The first part of the book is titled "Aggression, Frustration, and the Business Cycle." Here the authors correlate economic, age, color, sex, and marital status data with homicide and suicide rates. This appears to have been done systematically and with good basic data to work from, such as the reports of the U.S. Bureau of Vital Statistics, the U.S. Census, Ayres Index of Industrial Activity, and Chicago rent studies by the late Louis Wirth and others. The previous literature relating to such correlational studies is selectively sampled.

In view of the content of this first part of the book, it may be said that the "Aggression, Frustration" heading given it is misleading. It is really a study of socio-economic influences on the rates of suicide and homicide. The invoking of Dollard's honored concepts seems to be out of place.

Parts two and three are entitled "Some Sociological Determinants of the Choice between Suicide and Homicide" and "Some Psychological Determinants of the Choice between Suicide and Homicide." The second continues in the socio-economic vein set by part one. The third is a heavily Freudian presentation not well related to the other two parts. The use of the word determinants in the titles of parts two and three leads us to wince as does the thought of suicide and homicide as alternate choices.

On the whole, the book is best where the authors stick to their statistics and so are being most frankly socio-economic in their presentation. The book becomes far-fetched in the places where social psychological explanations are ventured. Here the authors seem to be out of their element and so cling to Dollard and Freud for security. The work, nevertheless, is worthwhile and should be looked into by all criminologists.

JAMES EDWARD MCKEOWN

DePaul University, Chicago 1, Ill.

Community Organization And Practice. By Campbell G. Murphy. Boston: Houghton Mifflin Co., 1954. Pp. xii+444. \$4.50.

Emergence of Community Organization as a method receives further impetus in this significant contribution to the field of social work practice. It merits the attention of both the student and the practitioner. The student will find it of considerable benefit since the book is designed to serve as an orientation to the whole field of Community Organization. Both theory and practice are considered in relation to each other and to the entire area of the social worker's interest and endeavor. The principles basic to casework, group work, and community organization are delineated and the processes common to all are pointed up.

The reaffirmation of the generic nature of all methods in social work should spark the interest of the practitioner. The concept of the right of self-determination, as that concept is found in casework, finds its counterpart in community organization. As the author expresses it: "It starts with the community where it is, and proceeds only as fast as the community is able and willing to proceed; recognizing that no two communities are alike, and having faith in the community's ability to work to a stable and satisfactory solution of its own problems."

The author's familiarity with the field is most obvious. However, the reader may sometimes wish for further substantiation of some of the conclusions drawn. The book is relatively free of footnotes. Some areas discussed are passed over rather lightly, and again, other sections tend to be somewhat repetitious. Perhaps a more detailed delineation of the skills and techniques as they receive differing emphasis by Newstetter, Dunham, and McNeil may have sharpened the entire concept of processes involved in community organization. Though the author considers at some length the practitioner's responsibility for "working with" rather than "working for" the community, the way in which this is accomplished in some areas by the community organization worker is not entirely clear. The enlistment of citizen participation and choice of committee members is such an area as might benefit from a more detailed treatment.

It is recognized that the many facets of community organization would each lend themselves to rather voluminous consideration. The author has accomplished a nice integration of theory and practice which should prove stimulating and helpful to students and practitioners alike.

MATTHEW H. SCHOENBAUM

Loyola University, Chicago 11, Ill.

How to Help Older People, A Guide for You and Your Family.

By Julietta K. Arthur. Philadelphia: J. B. Lippincott Co., 1954. Pp. 500. \$4.95.

It was perhaps inevitable that the "how-to" book trend should finally come to the Topsy-like field of gerontology.

Subtitled "A Guide for You and Your Family," Mrs. Arthur's book is a gerontological "how-to," an attempt to translate the findings of research in the processes and problems of old age into popular language. It is aimed at aiding the younger members of a family to help the older members solve their problems which arise from aging; and, secondarily, to assist the younger members in preparation for their old age.

Some of the practical problems taken up by the author include financing old age, working, leisure, homes for the aged, what to do with the mentally ill, and a most useful chapter on "Where to Turn for Help."

Over one hundred pages of appendices give many valuable aids and sources of information, in a number of instances broken down according to states. A brief bibliography is given for each chapter. And there is an interesting chapter listing available exhibits, motion picture and recordings of value to older people. There is also a brief introduction to the volume by Wilma Donahue.

Insofar as it is a popular rewrite of previously published material, this book lacks scholarly writing and presentation except in the arrangement and compilation of material. But as a practical handbook of *what* to do, *where* to go for help, and *how* to meet problems, it meets an important need. Its major contribution is its compilation in one volume of the major social agencies and community sources of help for the aged as well as a certain amount of subsidiary information.

DONALD J. THORMAN

Loyola University, Chicago 11, Ill.

Interviewing in Social Research. By Herbert H. Hyman. Chicago: The University of Chicago Press, 1954. Pp. xvi+415. \$8.00.

The onrush of very general treatises on more exacting measurement in social science research is somewhat curbed now by equally impressive efforts which, while analytical in content, tend to express theoretical generalizations regarding specialized tools in the research field. We might, from now on, expect many such useful studies such as Hyman's contribution toward a better understanding of the interview, with the hope that steps can be effectively taken to keep error and bias at a minimum. The idea of giving to the interview what has now been given in some full measure to statistical method and quantitative measurement, is most welcome, and there is also hope that the future will

bring forth additional analyses of particular tools used in social science.

The pages which devote themselves to the point that anthropology now finds itself at the crossroads and must surrender informant data as gathered in ethnological quests, to the refinement as suggested in this book, is significant. It is true that individuals, like Esther Goldfrank and others, have addressed themselves to tribal descriptions which are at odds with those of fellow-workers, and perhaps many have not found ways of avoiding subjectivity. However, there are numerous contributions in social anthropology, such as those of Redfield and Lowie, which are by no means weak because of intuitions and even subjective artistry. Who has not suffered from the social science of individuals who cannot appraise themselves, as Hyman would want interviews to do, but who merely use their social science as an escape from problems which they cannot solve in their own lives?

It seems that there are now three paths to be trod by the future students of the social sciences. One, to combine specialization with technique, which is accomplished by Hyman and his colleagues; two, to master the jargon and method without depth or insight or richness of background, such as is now happening in our Ph.D. factories; three, to bring to the social sciences the sort of thing for which one needs a Toynbee, a Benedict, a Robert Park, or even a John Madge. Perhaps the majority of us will be working along the middle path, not brilliant enough to become specialists, nor great enough to become artists, and for those, Hyman's work will richly aid their efforts. But I do not think that genuine progress in the field can operate without the last group. These classicists build the bridges and light the way.

We might find eight dollars a bit steep, but with publishing costs what they are, and the tremendous effort which goes into such a work, this is no longer expensive for a good book, one which is essential for those who wish to study the problem of interviewing.

ALLEN SPITZER

Saint Louis University, Saint Louis 3, Mo.

Methods of Research. By Carter V. Good and Douglas E. Scates. New York: Appleton-Century-Crofts, Inc., 1954. Pp. xx+920. \$6.00.

"Social science cannot be a narrow copy of physical science without deserting its trust. In a unique field there must be a unique science" (p. 25). This pretty well sums up the viewpoint of the authors of this comprehensive and useful treatment of the methods of research. It is refreshing to find combined in one volume the insistence upon exactitude, accuracy, and objectivity in investigation along with the realization that in the

highest interests of society research has a goal beyond itself — helping man achieve “the good life.” One can appreciate this in spite of their statement that the good life is “subject to progressive reinterpretation” (p. 14).

Whether one is interested in evaluating research or in producing it this book will be found helpful. The treatment is logical and clear. While being heavily oriented toward education, it follows the approach one would take in investigating any social problem: formulation and development of the problem; survey of related literature and library technique; selection and use of appropriate methods; and reporting and implementing the research.

Each section contains much practical advice and deals with problems not usually found in similar treatises: how to find a thesis topic — and avoid the common mistake of being insensitive to problems close at hand; ways to state and define a problem; an extensive analysis of the descriptive method (general, analytical and classificatory). The debatable topics of judgment versus objectivity and “insightful conceptualization” are examined.

Lively illustrations, up-to-date references, and concise summaries make this volume most readable. The bibliographies alone would warrant its purchase.

MARGARET M. BEDARD

College of New Rochelle, New Rochelle, N.Y.

Prison, Probation, Or Parole? By Paul W. Keve. Minneapolis: University of Minnesota Press, 1954. Pp. 263. \$3.75.

The author, a probation and parole officer of considerable experience, uses some thirty well-presented cases to demonstrate, in language unhampered by professional jargon, that:

Offenders, by and large, are not sensational professionals, but bewildered little people with big problems; good probation and parole work must deal with the entire life situation of the offender and not simply with his crime alone; since prison commitment usually lessens the offender's chances for eventual adjustment, whenever possible, offenders should be dealt with on probation, or paroled as quickly as feasible; frequently little relationship exists between an inmate's institutional adjustment and his eventual adjustment in the community; adverse public opinion prohibits probation or parole for particular types of offenders, even when such treatment would be most efficacious; the extended use of accurate pre-sentence reports is of major importance for humanizing justice and for the proper functioning of the correctional process.

Although the author implicitly acknowledges that offenders may subscribe to deviant value systems (p. 118) and that they may also — once labeled delinquent — fulfill the deviant roles assigned them by the dominant society (p. 167), he duly empha-

sizes "emotional maladjustment" in the etiology of criminal behavior. Despite this difficulty, the book makes worthwhile reading for persons interested in criminals and their treatment.

JOHN M. MARTIN

University of Notre Dame, Notre Dame, Ind.

The Community and the Delinquent. By William C. Kvaraceus. Yonkers-on-Hudson, New York: World Book Co., 1954. Pp. x+566. \$4.50.

If you *must* be marooned on a desert island with only one book on delinquency, this is it. Kvaraceus covers the whole field of delinquency — its nature, causes, and treatment. This book is unique for its spelled-out directions for every *what* and *why* and *how*; its documentary detail of progressive reformatory efforts about the country is most valuable. Not content with pointing out what is known about delinquency, the author closes his study with a description of what further studies are needed and how they should be made.

This volume emphasizes the need of a scientific approach to the problem, but confesses that science is not enough. Delinquency-prediction tests are acknowledged to give little more than a guess as to the course conduct will take. This both because of the myriad influences that play upon the individual and because in the last analysis free will is a factor. Hence Kvaraceus comes out strongly for the importance of religion. Having agreed that it is a rare government school for delinquents that can be trusted to do a work of reform, this Boston University professor singles out a Catholic protectory for detailed study. Conducted by the Brothers of the Christian Schools, Lincoln Hall (50 miles from downtown New York) is shown to be remarkable for its combination of scientific methods, humaneness, and sacramental religion.

We would have thanked the author for an equally deserved tribute to Boys Town and to the Good Shepherd Homes; but for his book just as it is (especially suitable for a teacher-training text) we are deeply in debt.

JOHN E. COOGAN, S.J.

University of Detroit, Detroit 21, Mich.

School and Child. By Cecil V. Millard. East Lansing: Michigan State College Press, 1954. Pp. xvi+221. \$3.75.

Interestingly written in a scholarly fashion, *School and Child* develops certain specific principles relating to the maturing process of a child in school. Purporting to trace the nature of a single pre-adolescent child from the first through the sixth grade, the volume actually does much more by depicting the reactions of average children in normal school situations.

Parents and teachers can find in it many explanations of child behavior at all stages of growth which can help them in

understanding the child. The elementary school teacher in particular can make substantial use of the principles laid down. Certainly, as well as any other has done, Millard has shown the teacher what can be expected from an average classroom of normal children. A careful study of the precepts established, if made by teachers, would go a long way to correct many of the weaknesses that parents and teachers are well aware exist in many schools.

A frequent complaint made by graduates of teacher-training institutions is that the numerous courses they have studied have little relation to the school and have given them only a slight understanding of the child.

Millard, in carefully explaining the various stages through which the child will pass from year to year, shows the teacher what reactions and behavior can be expected. He makes no attempt to show how to cope with that behavior, but an understanding of the principles he establishes makes it possible for the teacher and parent to arrive at their own solutions.

The child, Patricia, whose development is traced through the book, seems unfortunately to have conformed only in a vague way to the accepted modes set up by the author. She seems to have been a drab, colorless child to whom deportment patterns applied only accidentally, and therefore her value as a case history seems debatable. Moreover, the case history of both a boy and a girl would probably have added to the value of the book, which otherwise is a well-prepared, well-written description of a child's growth from the beginning of the school years to adolescence.

DEED L. VEST

St. Mary's University, San Antonio 1, Tex.

Mary and Modern Man. Edited by Thomas J. M. Burke, New York: The America Press, 1954. Pp. xvi+231. \$3.50.

Before the final volume of Mr. Arnold Toynbee's monumental *Study of History* appeared in print last fall, Father Thomas Burke had gathered and published these eleven essays exploring the cultural significance of Mary in the restoration of Western Civilization. Mr. Toynbee thinks that religion is an essential factor in rebuilding a tottering civilization, but he feels that any kind of religious impulse will do the job. Father Burke's collection of essays eliminates much of the vagueness of Toynbee's thesis. These eleven essays claim and prove that the restoration of civilization is not simply an evocation of past cultural achievements, but an apostolate of prayer and penance similar to the redemption of the pagan world in apostolic times. Success will be achieved not simply by a "retirement and a return of the creative minority," as Mr. Toynbee says, but through an understanding of the role of Mary in the work of restoration. For it is not the method of retirement and return which will

save civilization but the working ideas of the creative minority. These ideas must be singularly and pointedly religious; accidentally, they will have cultural overtones. Each of the essays in Father Burke's collection explores one or the other of the ideas. It is interesting to note that the Mother of God figures in all of them to such a degree that "without her," as one of the essayists remarks, "there is no salvation in eternity or humanity in time."

Father Harkins in "Mary's Meaning for the Individual" reduces many of the evils in contemporary society to the misconception of personality. Much modern thinking fails to recognize God's complete authority over men and transfers that authority to man's own intellect with the result that man thwarts the personality he sets out to improve and becomes instead a picaresque, waspish individual. Mary's "fiat" was her glory because it was an assertion of her lowliness in the face of the Godhead. Modern man will achieve himself only when he has lost himself, only by breaking his pride and recognizing, as did Mary, that all he is is God's. Then only will man's personality be restored to him and the first steps taken towards rebuilding civilization. Growth in personality and improvement of civilization are co-extensive in the real order.

The Dominican, Father Pepler, examines ancient religions to prove that the psychological instinct for a mother found in all ancient civilizations is a universal phenomenon and that civilizations decay when motherhood is objectified in a crude polytheism. Mary's universal motherhood is the real object of this native instinct. Once modern man understands this, another positive step will be taken forward and away from the polytheistic tendencies which so dissipate the modern pagan's mind.

Father Donaghy proves that Mary's Immaculate Conception establishes her among men as the perfect ideal of mankind, as a real person who incarnates in her very being what God expects of men.

There are essays too, like Father LaFarge's "Ethical Content of Marian Piety" and the editor's own "Mary's Sense of the Apostolate" which hold up Mary as the inspiration for virtuous living and as the ideal of all apostolic activity.

Two essays deal with Mary's apparitions at LaSalette (Father Kennedy), Lourdes and Fatima (Father Martindale). These are not so much historical accounts as evaluations of Mary's work. The authors investigate Mary's purpose in making these public appearances and in delivering these universal messages. LaSalette, for instance, does not derive its significance from the sanctification of the children, for the fact that neither Melanie Mathieu nor Maximin Giraud failed to become saints is not a major difficulty beside the universal message Mary had to deliver in order to save modern civilization. The

weeping Madonna of LaSalette is a picture that is more significant for mankind than for the children who saw it.

Daniel Sargent shows in "Our Lady and Our Civilization" how Mary is the Queen of Western Civilization. She is a perennially present force in the development of the arts, literature, and music of the Western world. Father Palmer, the Marian theologian, explains how Mary throughout history guaranteed the wholesomely sane attitude of the Church towards sex and the flesh. The final essay serves as an adequate postscript to this study of civilization. Entitled "Mother of the Church of Silence" it portrays the work of Mary in the resistance movements of the Church behind the Iron Curtain.

Mary's cultural significance is a fascinating study. Much more needs to be said about it. At present Father Burke's collection remains a fine introduction to a field of sociological research which promises rewarding dividends.

RALPH J. DYER, S.M.

St. Mary's University, San Antonio 1, Tex.

Human Development. By John J. Zubek and Patricia Ann Solberg. New York: McGraw-Hill Book Co., 1954. Pp. vii+476. \$6.00.

Human development from birth to death constitutes fascinating subject matter. This reviewer attended a survey of the field offered by the Psychology Department of the University of Washington during the summer of 1954 but, because no text was available, the class was based on discussion and lectures only. This book fulfills a need.

Using a longitudinal approach, the authors present a bio-social interpretation of human growth and decline, prefacing each section with an evolutionary review of the general trend toward increasing complexity in structure and function of different animals. Man is examined as a human animal, the inevitable fruit of preceding evolutionary development.

This text encompasses a wealth of material, condensing within the scope of one book the results of hundreds of studies otherwise available only in equal hundreds of journals, reviews, and monographs. Especially is the material covering the period of old age and decline pertinent and valuable, since much of the research on gerontology has not yet found its way into textbooks. Interpretations of reported studies are generally cautious and conservative, and the entire volume is dotted with suggestions for further research.

The stark materialism coupled with a bio-social determinism robs the book of inspiration and spirit. Free will is neither admitted nor considered; intellection is discussed as a biochemical process influenced by social environment; intelligence is presented as a concept admitting so many varied definitions that none is specifically selected.

Despite its shortcomings this book makes a valuable scientific contribution to the study of human development.

SR. M. DOMINIC, R.G.S.

Home of the Good Shepherd, Seattle 3, Wash.

The Human Animal. By Weston LaBarre. Chicago: The University of Chicago Press, 1954. Pp. xv+372. \$6.00.

Since anthropology is the "science of man" and since this book attempts to unite "the biological discoveries of physical anthropology with the ethnological discoveries of cultural anthropology" (p. xii), it might be well to examine the nature of man as here presented by the author.

First of all "we can get some perspective on man *only* by looking at other animals" (p. 45; italics added). Earlier in the text the author had explained that the ability to "know" should not be attributed to humans alone. This would be to overestimate man and underestimate other organisms for, after all, "a plant root knows . . . that water is wet" (p. 30). As far as the human soul is concerned, the author is very frank in his assertion: "Man is in some ways different from other animals. But these differences inhere in the possession of culture, not of a separable soul" (p. 293). The reader has already been informed that "the quantitative is the only criterion of the cultural" (p. 247). As to the belief in God, the Father, "Man must somehow cure himself of whatever cultural neuroses this animistic childhood of the past entails upon him" (p. 332).

With these basic assumptions clearly established the trend of the book flows swiftly on to nowhere. Any significant observations and contributions, and there could be a number — the treatment of racial differences and of culture and psychoses, for example — become lost in the underlying philosophy.

The author rationalizes his position by saying that scientists have a responsibility to communicate more of their "insights" than they have been doing in the past. He speaks of "free competition scientifically among various brands of ideas" (p. 324). And he has shown us one of the "brands."

MARGARET M. BEDARD

College of New Rochelle, New Rochelle, N.Y.

The American Christmas. By James H. Barnett. New York: The Macmillan Company, 1954. Pp. vii+173. \$2.95.

James H. Barnett considers the development of American Christmas customs in his book, outlining the contributions made to its observance by the various national and social groups that have formed American culture. He does this with almost complete lack of advertence to any spiritual significance in the feast as it is now celebrated in the United States. Attempting to give an unbiased report, he seems to have as little understanding of the meaning of Christmas as do the millions of Americans whose

attitude he is describing. In fact, in the foreword, he states quite directly

I do not believe that *the present state of knowledge concerning the festival warrants . . . an inclusive theory for the origin and development of Christmas in this country* (p. vii).

Mr. Barnett's history of the growth of the Santa Claus idea is a rather sad commentary on the extent to which secularism and our American brand of good will to men has vitiated the message of the angels of Bethlehem. And yet it must be conceded that this report is true. However, the Catholic cannot agree with his account of folk customs. A clearer understanding of the liturgy of Christmas and its significance would have pointed out the distinction between folk lore and the religious symbol.

Nor will Catholics be happy about the report on the early observance of Christmas in our country.

The author states (p. 8) that a "special Mass was celebrated in St. Stephen's Church in New York City" as if this were something special and first, and not rather the usual observance of a feast set down in the Church's liturgy for centuries, and that St. Stephen's was merely one of thousands of Churches throughout the world so engaged that day.

The old error of "separation of Church and State established by the American Constitution in 1791" (p. 6) pops up, as it seems to do inevitably in any book written by a non-Catholic in which religious observance is mentioned at all.

Christmas will ever have been the great feast of Christianity from the times when to be a Christian meant for all men, to be a Catholic. For pagan America it has become a day of neighborly well-wishing symbolized by the American caricature, Santa Claus. The anomaly of this even Professor Barnett seems to sense. One is not sure what he believes.

SISTER LEO MARIE, O.P.

Siena College, Memphis, Tenn.

SHORT NOTICES

The Social Sciences in Catholic College Programs. By Roy J. Deferrari (ed.), Washington: The Catholic University of America Press, 1954. Pp. v+180. \$2.75.

This represents the publication of papers presented at the 1953 workshop on higher education at the Catholic University of America, to the topic "The Social Sciences in Catholic College Programs."

Of particular interest to sociologists is an excellent paper on Social Psychology written by Peter R. Hofstaetter. Furthermore, all sociologists should read Reverend Joseph P. Fitzpatrick's provocative, "The Challenge of the Social Sciences," and C. J. Nuesse's precise "The Nature of the Social Sciences."

This little booklet, which should prove to be useful to all Catholic social scientists, covers the fields of geography, anthropology, social service, public service, international relations as well as the academic importance of the social sciences and their place in our college curriculum.

C. S. MIHANOVICH

Saint Louis University, Saint Louis 3, Mo.

Industrial Relations and the Government. By Wayne L. McNaughton and Joseph Lazar. New York: McGraw-Hill Publishing Co., 1954. Pp. ix+531. \$6.00.

Current industrial relations problems receive rather thorough treatment here, from the historical angle, first, then from the viewpoint of policy. The aim of the book is a general knowledge of industrial relations law. The authors study such group relationships as collective bargaining, trade agreements, the adjustment of grievances, arbitration, medication, conciliation and employer-union cooperation. Some are considered as shown in crystallized laws, yet the authors draw also on psychology, history, economics, sociology, and etiology.

The authors admit that they use the term "industrial relations" broadly as embracing groups in the employment relationship wherever it exists, in manufacturing distribution, finance, provision of services and also government. In their preface they call employees and employers "participants in the sport of making a living" (vii) — a concept that may dull their insights in the estimation of many readers. Yet their flashback on English and American development in labor law is impartial, complete, and up-to-date.

Part Two, directly concerns legislation affecting the employment relationship, while the other sections treat "activities of employers," "activities of employees," and "cooperation between the two," but always in the light of law. The stress is evidently on legislation, a specialty of Mr. Lazar. Here it may be noted that apparently there is little justification of the word "government" in the title, except for the full treatment of legislation both federal and state. "Labor law" could well substitute for it.

RAYMOND BERNARD, S.J.

Institute of Social Order, St. Louis, Mo.

Modern Society. By John Biesanz and Mavis Biesanz. New York: Prentice-Hall, Inc., 1954. Pp. xvi+718. \$6.50.

Integration, or talk of integration, seems to be the trend of the day in the Social Sciences as elsewhere. This "Introduction to Social Science," as the authors subtitle their book, is a recent attempt in this field. The desirability of integration is presented in the opening chapter by one of their twelve contributing authors, and is further indicated by the distribution of material. Thus, sixteen out of thirty-two chapters are devoted to the usual topics of the Introductory Sociology course, while the remaining sixteen are equally divided between Economics and Government, including *International Relations*.

What from some points of view is a fairly successful and readable Social Science text is marred by a certain amount of moral relativity throughout; an acceptance of group marriage as an authenticated fact (p. 204); and some looseness of language and logic in the chapter on Religion. There seems to be an overemphasis on control in government to the neglect of its welfare functions, while liberal democracy, American style, is regarded as the real answer to the threat of world communism.

There is, however, especially good treatment of intergroup tensions, and of the purely natural aspects of happiness in marriage, while political and economic intricacies are interestingly explained for the beginning student. The text is enlivened by photographs, pictographs, and other types of illustrations; the usual study aids are provided. Footnotes relegated to the back of the book were less than helpful to the reviewer, but may prove an additional attraction to the student.

MOTHER M. ROSANNA, O.S.U.

Ursuline College, London, Ontario

The American People in the Twentieth Century. By Oscar Handlin. Cambridge, Mass.: Harvard University Press, 1954. Pp. x+244. \$3.75.

The title of Dr. Handlin's work may seem too comprehensive for a book of approximately 250 pages. However, it must be noted that other volumes in the Library of Congress Series in American Civilization, of which this book is one of the half dozen titles already published, deal with such specific matters as religion, the family, scholarship, and so on. Hence, the author was able to exclude much that was important, realizing that it would be treated by others. His concern was to analyze our American stock, so to say, and to discuss the attitudes that have prevailed in the past, and that prevail today, toward various nationalities and races.

To do that requires honesty and objectivity. Handlin possesses both, and also a sympathetic understanding of the contributions made not only by the larger national groups, but also by a score of smaller nationalities. Such chapter headings as "The Color Line," "The Migrations," and "The Strains of a Free Society" are sufficiently descriptive to indicate their general contents, but they cannot make evident the wealth of pertinent information, presented at times with delightful irony, found in those chapters. There is no glorification of ethnic groups; there is rather a painfully honest appraisal of the good and bad features of the various segments

that create the American people of today. It is a book to study and to reread.

PAUL KINIERY

Loyola University, Chicago 11, Ill.

History of the Irish in Wisconsin in the Nineteenth Century. By Sister M. Justille McDonald, M.A. Washington, D. C.: The Catholic University Press, 1954, Pp. ix+324. \$3.50.

It was a great day for the Irish when Sr. M. Justille McDonald chose the immigration of the Sons of Erin into Wisconsin as her dissertation. The results make interesting reading for an Irishman, especially a native of Wisconsin whose forebears were among the thousands who came to the state between 1840 and 1870 to carve a new life in a pioneer region and to make their contributions to the social, cultural, political, and religious life of the area.

This is not the kind of a book that will hold the reader spellbound until the final page. And yet it should have great appeal to the student or scholar interested in learning how a foreign-born group found its place in the history of a state.

The author is to be greatly admired for the painstaking research into the past and the voluminous papers and books she must have read in order to present a factual account of the Irish of Wisconsin in the nineteenth century.

JACK MULEN

St. Mary's University, San Antonio 1, Tex.

Religion Behind the Iron Curtain. By George N. Shuster. New York: The Macmillan Co., 1954. Pp. xxi+281. \$4.00.

"The trouble with this book is that it deals with a social machine which grinds souls and bodies into a kind of depersonalized, stinking flour one cannot think about without nausea," states George N. Shuster in the introduction (p. vii). However, the sincerity with which the author appreciates Christianity under the communist heel and his sympathy for the depersonalized victims "who will succumb to blandishments, to fear, and to the no doubt inevitable despair resulting from a feeling that things will change anyway" make the reading warm and attractive as well as heart-breaking.

After an historical glance at the countries under survey, emphasizing religious strifes, the author describes how the communists suppressed religion in the following countries: Eastern Germany, Czechoslovakia, Yugoslavia, Poland, Hungary, Albania, the Baltic States, and the Balkans; in addition there is a chapter on Jewry under Soviet rule. The "sovietization" of these countries constitutes the same pattern of religious persecution implying nationalization of church property, infiltration, playing of various denominations against each other, Catholic Action Movement, 'patriotic' priests, and the like. Though referring mostly to Catholic sources Dr. Shuster does not neglect other religions and remains objective with those concerned.

But as this book is written for the general reader more than for specialists in the field it does not solve specific problems and just gives a better understanding of the Soviet system versus religion. Apparently

the lack of accessible material did not allow the author to explore the crucial facet of religion behind the Iron Curtain — the beliefs, attitudes and resistance of the plain people — the majority of the population — who in the battle for souls and bodies may be more decisive than the bishops and priests so excellently covered by the author.

ANTANAS MUSTEIKIS

Brooklyn, N. Y.

The Lie About the West: A Response to Professor Toynbee's Challenge.

By Douglas Jerrold. New York: Sheed and Ward, 1954. Pp. 85. \$1.75.

When Professor Toynbee issued his book, *The World and the West*, he stirred up considerable controversy. The book was a reprint of his Reith Lectures, sponsored by the British Broadcasting Corporation. Toynbee's thesis, in a highly condensed form, is that the Christian West has offered little to the East save aggression and exploitation. Now that Communism from the East threatens the West, we are but reaping the whirlwind which we have sown.

Douglas Jerrold differs sharply and in detail with the eminent historian. His is a short book, hardly more than an expanded book review. But it does offer, with considerable proof, an interpretation of history far more favorable to Western civilization. It is quite adequate as rebuttal of the major theses propounded by Professor Toynbee.

The polemical nature of this book is at once its merit and its greatest drawback. The author handles well the problem he staked out for himself. But the narrowness of this problem limits the usefulness of the book. An independent interpretation of history, fair to the Christian viewpoint, and adequate in length and presentation of detail, might in the long run do even more good than the present brief study.

REV. JOHN F. CRONIN, S.J.

National Catholic Welfare Conference, Washington 5, D. C.

You Are Not Your Own. By Dennis J. Geaney, O.S.A. Chicago: Fides Publishers Association, 1954. Pp. x+178. \$3.25.

In making explicit what early Christians took for granted, viz., that Christians are, indeed, not their own ("For you have been bought at a great price. . ."), Father Geaney has, in a sense, presented us with a basic "theory and practice" of the modern Catholic lay apostolate. And as he presents it, we find that this "new look" of the lay apostolate includes concepts unknown to the strictly authoritarian, "Holy-Name-and-Altar-Society-apostolate" of our grandfathers' day.

The modern apostolate is "grass roots." Its rigorous demands require spiritual formation through mature religious exercises rather than childish pietism. Lasting convictions of the need for Christian social action can come only from a full understanding of the doctrine of the Mystical Body of Christ. Recognizing that our life in God is impeded by the deficient institutions that make up modern society, our main job in today's apostolate is to make the institutions of modern society conform to Christian principles. These are some of the more fundamental aspects of the modern lay apostolate that are discussed and developed by Father Geaney.

Although claiming that he is doing but a reportorial job in describing what he has observed of the modern lay apostolate, actually Father Geaney does more than this. In bringing together heretofore scattered information about Catholic "lay movements," he has provided a synthesis that leads to better insights and new facets of understanding for those who would know the "why" and "how" of Catholic Action for our time.

CARL M. FISCHER

St. Mary's University, San Antonio 1, Texas

Today's Isms. By William Ebenstein. New York: Prentice-Hall, Inc., 1954. Pp. x+191. \$2.95 cloth, \$1.95 paper.

Particular economic, political, and psychological relations and contrasts are revealingly sifted in this discussion of four "Isms" in the world today. Capitalism receives the greatest attention in this small volume, but the totalitarian concepts are far from neglected. The author has followed many outstanding works with one completely readable, unusually frank, and delightfully easy to follow as it traces the intricate and sometimes absurd logic behind the political-economic thoughts of today.

Dr. Ebenstein's inclusion of small sketches depicting droll and often morbid bits of humor adds much to the text. The mental gymnastics of one Communist official giving an order to another is typical: "Translate this decision of the Bulgarian Government ordering new arrests." "Into what language?" asked the second official. "Into Bulgarian, of course." Or Walt Kelly's cartoon of Stalin giving Molotov the reporter a "hot tip." "Just a minute now, scoop, and I'll finish writing this authentic long-lost document proving that Thomas A. Edison, Benjamin Franklin, James Watt and Tom Swift were boys together in Minsk."

There are some isms in the world not included, but those which have had the most impact upon nations and peoples are. The author divides the book into two arenas of thought: the totalitarian way of life — communism and fascism; and the democratic way of life — capitalism and democratic socialism. This is emphatic, and duly refutes the arguments of those who, in all instances, equate the latter with communism.

This is not the final word, but the book needs reading, and should become one of the most popular in the academic field.

KENNETH J. CAREY

St. Mary's University, San Antonio 1, Texas

Not Without Tears. By Helen Caldwell Day. New York: Sheed and Ward, 1954. Pp. 270. \$3.50.

What does a Negro mother say when hospital Sisters of her own faith close their doors against her polio-crippled child needing an operation? What when her canon-law pastor tells her his is a White church — that he would not answer her summons even to give her the Last Sacraments? What when mothers of Catholic girls grimly warn her — the full-time, unpaid soul-and-body support of a poverty-stricken interracial nursery — not to ask the aid of *their* daughters, but to take care of *her own* problems? Answers to these questions and a hundred more are given here by a student-nurse convert blocked from her career by a years' long siege of tuberculosis, then abandoned with child by a heedless husband. Helen Caldwell

Day, having previously given us in *Color Ebony* the story of her first twenty-three years, now goes on to tell of the founding and first years of St. Martin de Porres alley-fronting nursery and house of hospitality in Memphis. Her story is kindly, even toward selfish opposition, and she finds much to praise. But she warns us, "I'm a Dominican [Third Order]. Our motto is 'Truth.'"

Helen Day here shows us how to become a saint — and love it. Her story of meeting Christ in a Memphis alley brings no scent of magnolias, but there's deep laughter in her eyes.

JOHN E. COOGAN, S.J.

University of Detroit, Detroit 2, Mich.

The Barber of Natchez. By Edwin Adams Davis and William Ransom Hogan. Baton Rouge: Louisiana State University Press, 1954. Pp. xiv+272. \$4.00.

William Johnson, a free Negro in the antebellum South, was the remarkable *Barber of Natchez*, a former slave, who himself became a slave holder and the prosperous proprietor of a barber shop. Mingling easily with the leading citizens of Natchez while carrying on his trade, the free Negro had an opportunity to listen to discussions on the important political, economic, and social questions of the day. These he faithfully recorded in an extensive diary to which he added his own observations as well as his personal experiences which covered a wide variety of subjects. Just about everything that could happen to a free man of color found its way into William Johnson's diary.

The authors have carefully selected representative entries, supplemented them with extensive research into contemporary records, and given us a well rounded and scholarly account of racial problems involving free Negroes in the antebellum South. There is no mob hysteria, there are no serious racial clashes, and fortunately there is no stress of the dramatic — there is no need to build the material artificially. The entire book is drama enough and the authors skillfully unfold a complete social pattern in which they wisely let the Barber of Natchez act the leading role. The book will hold the interest of the general reader and can be read with particular profit by all who are alarmed over present day problems of racial integration.

JOSEPH SCHMITZ, S.M.

St. Mary's University, San Antonio, Texas

Voting: A Study of Opinion Formation in a Presidential Campaign. By Bernard R. Berelson, Paul F. Lazarsfeld and William N. McPhee. Chicago: The University of Chicago Press, 1954. Pp. xix+395. \$7.50.

The first major study of a political campaign using data collected through repeated interviews with a fixed panel of respondents was conducted during the 1940 presidential election in Erie County, Ohio and published under the title, *The Peoples' Choice*. Studies using the "panel" technique have since been made during major elections here and in Great Britain; the most notable of these — reported in *Voting* — is based on four interviews of an area sample of approximately 1000 eligible voters of Elmira, New York during six months of the Truman-Dewey campaign of 1948. The core data comprise responses to questions relating to the

voters' social, economic, religious, and ethnic backgrounds, as well as their political affiliations, preferences, and intentions.

Voting is divided into four sections. After an introductory sketch of the social, historical, and political background of Elmira, the detailed analysis of the data is presented in two major parts: one dealing with the social and the other with the political aspects of voting. A concluding section examines the social psychology of the voting decision and the value to the political theorist of empirical studies such as this. Reading is facilitated by the liberal use of graphs and charts. The appendixes include a list of fourteen reports of seven "panel" type voting surveys which compare their findings and generalizations.

Excellent organization, analysis, and presentation characterize *Voting* throughout. This study will be of great value to students of public opinion and of American elections as well as to other social scientists who are interested in what role their particular specialty plays in voting behavior.

DONALD SMITH

Washington, D. C.

Religion and Society. By Elizabeth K. Nottingham. New York: Doubleday & Company, Inc., 1954. Pp. x+84. \$0.95.

Nottingham has taken most of the best literature on the Sociology of Religion and put together a concise treatment which is a real contribution. Catholic sources are not completely ignored; Fichter's opus is listed in the bibliography, but Nuesse and Harte's *The Sociology of the Parish* is not alluded to.

As long as one remembers the sociological definition of religion — "a cultural tool by means of which man has been able to accommodate himself to his experiences in his total environment" (p. 4) — he will find a consistent and excellent treatment of the functions of religion, its relation to society, to human stress, and to the problem of meaning. The chapters on Religious Organization and Religion in American Society are well done.

The fear and envy of the Catholic Church are fairly treated, but some omissions point up the failure of Catholic scholars to analyze completely the present and future position of Roman Catholicism in America.

African Worlds. (Studies in the Cosmological Ideas and Social Values of African Peoples). Edited by Daryll Forde. New York: Oxford University Press, 1954. Pp. xvii+243. \$4.80.

Technology, social organization, and religion are the three main universal features of human existence. They enable man to come to grips with the three constant features of life on the human level, the environment, other human beings, and the supramundane world. Although the foundations of these institutions rest upon universal features of human psychology, the forms they take are related to the rest of the cultural pattern. Moreover, they are impregnated with cosmological ideas and social values peculiar to each community.

These nine studies attempt to present the religious ideas and value-attitude systems of some extremely diverse African tribes. Only from

such complete descriptions can one observe and analyze the interplay between the material and social conditions of life and their religious expression. Among the widely divergent social systems and cultural values represented in this fine collection are such cattle-keepers as the Shilluk and the Ruanda, the Lele hunters near the Congo, the totemic Dogon of the Sudan, the Ashanti agriculturalists of the Gold Coast, the ancestor-worshipping Fon of Dahomey, the patriarchal Mende of Sierra Leone. The authors do not attempt to trace recent culture changes. Amidst this great diversity there are "recurrent themes and a number of main patterns of activity and interconnection." Valuable as these guides are, there is no single blueprint for the understanding of all African peoples.

SYLVESTER A. SIEBER, S.V.D.

Loyola University, Chicago 11, Ill.

Black Popes. By Archbishop T. D. Roberts, S.J. New York: Sheed and Ward, 1954. Pp. x+139. \$2.50.

Notwithstanding objections, the author insisted on titling this series of essays on the use and abuse of authority *Black Popes*. Insofar as this title might lead the unwary to believe that the book concerns Generals of the Society of Jesus, it is misleading. This of course does not detract from the excellence of the essays as such, once one gets past the title page.

There are many beautiful and illuminating passages throughout, and the author demonstrates his ability to write with clarity and verse. For example, this comparison is particularly apt: "Authority is a mighty force like steam and the human boilers that hold it are none of them very reliable. Not to have any safety valve is simply to ask for trouble, as many an exiled satrap has found to his cost."

The first and longer portion of the book is called "Obedience: Jewel and Fake." Here are presented examples of both types: the two chapters on "Obedience the Price of Unity" and "Obedience the Price of Freedom" are especially well done.

The second part, "The Person of the Father," is an unusual analysis of God's plan in relation particularly to the sin of our first parents.

All in all, this is a unique book for the sociologists' understanding of the place of authority in human affairs.

Truth. By St. Thomas Aquinas. Vol. III. Questions XXI-XXIX. Translated from the definitive Leonine text by Robert W. Schmidt, S.J. Chicago: Henry Regnery Co., 1954. Pp. xiii+530. \$7.50.

The *Quaestiones Disputatae de Veritate*, result of lecture-discussions which took place at Paris in the years from 1256 to 1259, are the first large independent work written by Thomas Aquinas after his *Commentary on the Four Books of Sentences* and before the *Summa Contra Gentiles*. The last nine questions of the treatise contained in the present volume depart from the original scope of the work, discussing not truth and knowledge as do questions I to XX, but the good, the will, and the natural and supernatural factors which influence the will. Several questions are concerned with the problem of free will. Some scholars explain the change in subject matter as follows. St. Thomas planned a series of questions on

knowledge and truth to extend through the school-years of 1256-57 and 1257-58. When his stay in Paris was prolonged another year, he added the further questions on the will.

In this series of lectures and discussions, St. Thomas had an opportunity for the first time, such as he did not have in the earlier *Commentary*, to develop his own personal ideas at length and to attempt a fusion of Augustinian with the new Aristotelian thought which by now was becoming established at the University of Paris. The work can thus be considered the earliest expression of Thomism, or even as a first attempt at a *Summa* by St. Thomas, who was then in his early thirties and had only recently received the master's degree in theology (1256).

The first and second volumes of this translation were published in 1952 and 1953. This final volume contains in several appendices a list of bibliographical references, a glossary of terms (translated) occurring in these *Quaestiones Disputatae*, an index of sources, and a subject index, all of which will greatly facilitate the study of one of the very important works of St. Thomas, now available for the first time in its entirety in English.

ERNEST KILZER, O.S.B.

St. John's University, Collegeville, Minn.

Christianity and Anti-Semitism. By Nicolas Berdyaev. New York: Philosophical Library, 1954. Pp. 58. \$2.75.

Apparently written fifteen or twenty years ago as a reaction against Hitler's persecution of the Jews, Berdyaev's essay is nevertheless timely today especially in the solutions he offers. Reviewing the common accusations against the Jews, he finds them generally either groundless or not specific to Jews as such. And his solution is simply: Let us not blame the Jews; much of the difficulty lies in our failure to practice Christianity. Alan Spears' commentary brings out more clearly much the same emphasis.

For libraries with ample budget, this 58-page book for \$2.75 will be appealing. For the rest of us, the publisher has probably priced himself out of the market.

Introduction to Theology. Edited by A. M. Henry, O.P. Chicago: Fides Publishers, 1954. Pp. xiv+306. \$5.95.

This first volume of a series of proposed textbooks to make up a Theology library for priests, religious, and laymen is St. Thomas' thorough and profound approach to the whole of Catholic truth. Unity and completeness are its principal virtues. Compiled from the writings of experts it will provide for a review and a wholesome enlargement of the strictly scientific theology which educated priests and religious have already acquired in their scholastic formation. But for laymen, it will require a good deal of reaching, for as often happens when experts write, the jargon of the field is presupposed.

PERIODICAL REVIEWS

GORDON C. ZAHN, *Editor*
LOYOLA UNIVERSITY, CHICAGO, ILL.

Balandier, G., "Social Implications of Technical Advance in Underdeveloped Countries," *Current Sociology*, III (1): 41-46; Bibliography, 49-73. 1954-55.

In his "trend report" and bibliography prepared for the International Sociological Association with the support of the International Committee for Social Science Documentation, Balandier has produced a survey of great potential value. The five pages indicated above represent an English summary of a review of important research activities presented in this same issue in its 35-page French text. Both the review and the bibliography are organized under seven major headings, and while the English summary necessarily omits much material of an evaluatory nature, the headings do furnish leads to a fuller treatment of the specific areas indicated.

Balandier first treats of "the idea of underdevelopment," taking due note of the tendency toward an economic bias that is generally encountered in the relevant literature. Following this, he moves into items of more specific focus under the headings of "the problem of the social implications of technological change," "population structure and social and economic changes," transformation of the economic environment," and "sociological, legal and political problems associated with technological and economic changes." A section dealing with "psychological and cultural implications of social and economic changes" introduces the vast area of contemporary interdisciplinary concern, and this extends into the final division of the review, "situations and consequent reactions."

Obviously, there is little opportunity — at least in the English summary — to fully integrate the wealth of studies and conclusions encompassed by the author under the various headings. Nevertheless, the sociologist will find this most useful as an aid in teaching as well as a source of leads for new research.

Workshop on Human Relations in Industry (Contributors: Robert L. Kahn, Seymour Lieberman, Glen Menninger, Stanley E. Seashore, Arnold Tannenbaum, and Howard Baumgartel), *Adult Leadership*, III (8): 13-27. February 1955.

The contributions to this Workshop are brief and somewhat popular in tone and presentation. Nevertheless, the teacher who wishes to supplement his course treatment of industrial sociology or any other subject matter involving such considerations as the dignity and integrity of the worker as a person, the dynamics of the leadership process, the effects of group cohesiveness, etc., will find these five articles most useful. Perhaps their greatest merit lies in the firm basis in empirical research conducted under the auspices of the University of Michigan's Survey Research Center.

Although these summaries are, in general, limited to a brief description of the research setting, structure and methods and the principal conclusions reached, they do add a note of authority to the papers. There are, as might be expected, some indications of a partiality to the "autocracy-democracy" dichotomy favored by Lewin and his followers with an occasional bias evident in describing the former and its effects.

Each of the articles has its own specific contribution to make. Lieberman ("The Leader Was a Critic") studies the attitudinal differences between workers who later become foremen or union stewards and others who did not reach such positions of leadership; he also provides some indication of the sharp attitudinal changes following upon these elevations in status and authority. Menninger treats of the "big boss" who ostensibly seeks to share his decision-making powers only to find his subordinates either reticent about making contributions or disposed to agree with his own position; the failure lies in his inability to convince them — and perhaps himself — of the sincerity of his intentions ("Trust and Consequences"). Somewhat the same behavior enters into Baumgartel's "Escape from Facts," but the latter contribution is mainly concerned with the more fundamental problem of the individual's reactions to criticism, particularly when the individuals occupy positions of authority and the criticisms are voiced by subordinates or equals. In "Teamwork: A Key to Production," Seashore traces the effects of high and low group cohesiveness with the surprising finding that work groups with high cohesiveness may show low productivity records; the sense of security (or insecurity) with relation to the company must be considered along with the cohesiveness factor, Seashore finds. Finally, Tannenbaum ("One Man's Meat") develops the conclusion that personality type is related to worker satisfaction (i.e., the "democratic" clerk favors a "democratic" office); however, the correlation is neither constant nor absolute, nor does this preference finding seem to be directly reflected in general job adjustment — a finding that might indicate some weakness in the general theoretical approach of the research itself.

Symposium on Situational Performance Tests (Participants: John C. Flanagan, Donald W. Fiske, Bernard M. Bass, Launer F. Carter, Lowell Kelly, and Robert L. Weislogel), *Personnel Psychology*, VII (4): 461-499. Winter 1954.

For the most part, these articles are somewhat specialized in content and conclusions, but three are sufficiently general to warrant consideration here. Flanagan's editorial note, "Some Considerations in the Development of Situation Tests," briefly reviews the two-fold goal of this type of instrument: the measurement of aptitudes, skills, and abilities; and the much more difficult area of measuring attitudes, motivation, and personality referents. The various approaches to the latter aim are briefly reviewed and evaluated by the author. Fiske follows this with his attempt to deal with the question, "Why Do We Use Situational Performance Tests?" With an acknowledgment of the built-in dangers and weaknesses of this type of testing, he advances three dimensions to the problem and suggests an equation by which one might "measure performance in a social situation." The equation: "for one subject on one trial of a situational per-

formance test, the score on one trait is the product of the scores on three dimensions: his 'true score' or capacity, his involvement in the task set by the test, and the adequacy of his controls." The difficulties in determining the validity of such tests and accounting for low validities obtained in past studies are also discussed by Fiske.

Perhaps the most generally useful contribution is Carter's "Evaluating the Performance of Individuals as Members of Small Groups." Through factor analysis of the findings of six investigators, he concludes that the significant behavior traits or qualities requiring measurement can be reduced to three major factors: individual prominence; group goal facilitation; and group sociability. Readers may wish to add this article to the wealth of material on small groups theory and research presented in the December 1954 issue of *The American Sociological Review*.

From this symposium, this reviewer gained the definite impression that the theory and technique involved in this type of testing are still in the early stages of formulation. Further research along present lines of inquiry will undoubtedly be most fruitful. It is a rather frightening thought, however, that a worker's future career and livelihood may be at the mercy of some overly-enthusiastic practitioner of the situational performance test at the level of development indicated by these papers.

Kolb, William L., "The Impingement of Moral Values on Sociology," *Social Problems*, II (2): 66-70. October 1954.

Furley, Paul H., "The Social Philosophy of Social Pathologists," *ibid.*, 71-75.

The above papers, presented as parts of the panel on "Value Biases in Sociology" at the Urbana meeting of the Society for the Study of Social Problems last September, represent fresh approaches to the much-debated issue implied in the panel topic. Kolb sets his analysis in the framework of two opposing (and, in his eyes, equally unacceptable) positions: (a) that which views the intrusion of moral values into sociological research "as inevitable and have called for the acknowledgment and explicit statement of the biases that do enter into the discipline in this fashion" and (b) that which sees nothing but harm in such intrusion and calls for its absolute rejection "accompanied by a denial of any close and intimate connection between values and sociology." Some ACSR readers will undoubtedly question Kolb's flat assumption that the introduction of empirically untestable propositions into the body of sociology automatically renders impossible the development of sociology as an objective system of empirically verifiable propositions; there would seem to be some areas of sociological research in which the impingement of "metasociological value judgments" and supra-empirical postulates would be quite remote and indirect. For the most part, however, Kolb's arguments are persuasive and deserve attention. His critique of the shortcomings of the current stress on personality as being entirely the product of biological inheritance, cultural formation, and social interaction fits in quite well with the traditionalist view of personality as a continuing and integrating reality in its own right. As far as the proper area of value impingement is concerned, Kolb seems most inclined to limit or concentrate its effect in the consideration of methodology — and in some respects he seems to be quite restrictive in his application

of such moral values. For instance, his dictum that "We cannot practice the deception of having people playing false roles without the awareness of those being observed" would wreak havoc upon many of our studies into the structure and dynamics of small groups. There are many other points that might be quoted for approval or mild dissent, but the article itself will give the reader much occasion for reflection and thought about this most critical issue.

Father Furfey's paper sets out to describe the content and extent of application of the social philosophy prevailing among contemporary social pathologists. His suggestive findings are based on an analysis of the articles published in the first five issues of *Social Problems*, the official journal of the SSSP. Sixty-three per cent of these articles were found to contain explicit evidence of value postulates, and the list presented by Furfey supports his characterization of the ruling philosophy as one of "humanitarianism." Allowance is made for the limitations of the evidence as far as furnishing a complete description of this philosophy is concerned, but Father Furfey proceeds to discuss the implications of this widespread acceptance of a common core of value postulates in terms of vocational and professional acceptability of academic deviants who follow other philosophies. The ideal of "value pluralism" is subjected to a rigorous logical application, and the conclusion is offered that the range of value pluralism is far more limited than we usually like to think. In addition, the cogent observation is made that this somewhat disconcerting fact holds true for the private "non-sectarian" and state universities, just as it does for the Catholic and other "committed" colleges and universities where a definite area of value monism is officially recognized and maintained.

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